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AN ADDRESS AND EPIC HYMN

J. KRISHNAMURTI

(DELIVERED AT A STAR MEETING IN OJAI)

Friends: I think it is very auspicious that we should all meet together on such a fine morning in this happy valley, and I hope that the occasions will be many on which we shall meet in this way. This morning I should like to put before you a certain attitude that each one of us must co-operate and struggle to acquire, in order to understand the absolute and perfect Truth.

You will find, if you inquire into the many religions of the world, that in most of them, if not in all of them, there is a stimulant put before each worshipper, enticing him and urging him to do good; to do good in order to attain heaven, to avoid evil in order to escape from the other kingdom. You will find that in every home the mother tells the child that he must do good, in order—always “in order”—that he may acquire something. If he does evil, he will be punished; but if he does good, his actions will be rewarded. There is always a question of reward and recognition, or of discouragement and punishment. Be good, and there is hope that you will attain the kingdom of heaven; do evil, and there is a certainty that you will go to the kingdom of hell. Everywhere there is that *enticement* towards goodness. Like children, we are told what we must do in order to attain. The same philosophy is carried out in our daily life, in our literature, in our attitude of mind, in our works. Society at large demands that we do good. If not, the members of that society threaten us and punish us.

And now, like the fresh breeze from the mountain over the hot land, comes a new Truth, a new understanding of Life, a new purpose, a new ecstasy—that *you should do*

good for its own sake; not that you may acquire something; not that you may be recognized, not that you may be rewarded, but because it is the noblest thing to do. To think nobly, to feel nobly, to live nobly, for their own sake and their own value, is the greatest truth and the greatest enticement, if enticement be needed, and the greatest encouragement, if there need be encouragement, and the greatest stimulant. It brings to each one of us the urge, the purpose to do the right thing for its own sake, not because of some future dangled before us, some future enticement held out. We have to do the noble thing for its own sake, for its own value, for its own purpose, and set aside all other things in order to live happily.

Forget the sects, the Societies, the Orders that we belong to; forget all these things in order to carry out what we desire, making the desire grow more and more noble, more and more perfect; in being noble, in being perfect, is the Kingdom of Happiness. In order to reach this certainty of purpose, we must have the uncertainty out of which immense certainty is born. If we seek and if we search, if there is striving, if there is longing, we shall acquire, we shall attain, and we shall be Masters of Truth, and we shall be Gods in exile. We must test our actions, our beliefs; we must test our ideas and our thoughts from this point of view and not from any other. We must test our thoughts, our beliefs, our ideals for their own sake in the light of this Truth, and not for anything else, not for any stimulant that might encourage us, not for any encouragement that might entice each one. If our beliefs are so based, so founded, that they are shattered in the

light of this Truth, then each one of us must repair the house, shift the house to a firmer ground, dig our foundations much deeper, so that we shall be enabled to stand, so that our houses will stand alone, against all the torrents, against all the whirlwinds of the world.

And when you seek, from that uncertainty, to discover the great certainty, you will find that Truth for its own sake, is alone worth struggling for, worth attaining, worth suffering for; and then you will create all things to the measure of the Truth. At present, because you have not found the Truth, you are building in the shadow of the image of false creation, the image which is uncertain; but the moment you are certain, the moment you know this Truth, you begin to build in the shadow of the image of Truth.

We need none to point out to us Truth in the beauty of the sunset, in the sunlit top of the mountain, in the scent of flowers, in the suffering of each one of us, or in the ecstasy of each one of us. The Truth lies wherever we look for it, if we look with eyes that are absolutely clear, setting aside all prejudices, all narrowness, all restrictions, and all limitations. For the man who has found the Truth, his happiness can never be shaken, can never be encouraged, or glorified, or destroyed. That is the reason why He comes. That is the reason why each one of you must be uncertain before you can be made certain, for He shall give the certainty of purpose, the certainty of Truth.

Where there is contentment, where there is satisfaction, where there is narrowness and limitation, there Truth can never be found, nor lasting happiness. Where there is uncertainty, where there is longing to find out the Truth, where there is suffering, there the germ of Truth can be sown. We need the perspective of distance rightly to perceive the beauty of all things. Have you ever noticed how dark it is immediately below the candle flame? You cannot read, you cannot discover, you cannot find out directly beneath the candle. You must go away into the far fields, into the human world, into the lands where there are sorrows and great ecstasies,

and then you will discover the Truth, and then you will be able to read your life by the light, by that same candle under which you were unable to read before.

Those who merely call themselves members of the Star, of the Theosophical Society, of this religion or that sect, will fail to understand the Truth so long as they remain in the narrow limitations of teachings. As immediately under the candle light it is darkest, so under the walls of narrowness, of blind *faith* and of superstition, Truth can never exist.

If you shatter all these transient things in search of eternal Truth by constant watchfulness, by keen thought, by controlled emotions fully awakened, by meditations and by dreams, you will realize Happiness. As the flower unfolds in the light of the sun, so in the realization will you unfold yourself, and blossom forth in the light of Truth.

At the conclusion of Krishnaji's speech, there was a five minutes' silence for meditation, and then he read the following words of an experience he had had on the 9th of January:

I.—THE VISION

I sat a-dreaming in a room of great silence. The early morning was still and breathless; the great blue mountains stood against the dark skies, cold and clear; round the dark wood house the black and yellow birds were welcoming the sun. I sat on the floor with legs crossed, meditating, forgetting the blue sunlit mountains, the birds, the immense silence and golden sun. I lost the feel of my body; my limbs were motionless, relaxed, and at peace. A great joy, of unfathomable depth, filled my heart; eager and keen was my mind, concentrated; lost was the transient world. I was full of strength.

As the Eastern breeze that suddenly springs into being and calms the world, there in front of me seated cross-legged, as the world knows Him, in His yellow robes, simple and magnificent, was the Teacher of Teachers. Looking at me, motionless, the Mighty Being sat. I looked and bowed my head; my body bent forward of itself.

That one look of mine showed the progress of the world—showed the immense distance between the world and the Greatest of the world's Teachers: how little it understood and how much He gave; how joyously He soared, escaping from birth and death, from its tyranny and entangling wheel. Enlightenment attained, He gave to the world, as the flower gives its scent, the Truth.

As I looked at the sacred feet that once trod the happy dust of India, my heart poured forth its devotion, limitless and unfathomable, without restraint and without effort.

I lost myself in that happiness. My mind so easily and strangely understood the Truth He longed for and attained. I lost myself in that happiness.

II.—THE HYMN.

Thou art the Truth, Thou art the Law, Thou art the Refuge, Thou art the Guide, the Companion and the Beloved. Thou hast ravished my heart, Thou hast conquered my soul, in Thee I have found my comfort; in Thee is my Truth established.

Where Thou hast trodden do I follow; where Thou hast suffered and conquered do I gather strength; where Thou hast renounced do I grow. Dispassionate, detached, like the stars have I become. Happy is he that knoweth Thee eternally. Like the sea, unfathomable is my love; the Truth have I attained and calm grows my spirit. But yesterday I longed to withdraw from the aching world into some secluded mountain spot, untrammelled, free, away from all things, in search of Thee; and now Thou hast appeared unto me.

I carry Thee in my heart; look where I may, Thou art there, calm, happy, filling my world—the embodiment of Truth. My heart is strong, my mind is concentrated; I am full of Thee. Like the Eastern breeze that suddenly springs into being and calms the weary world, so have I realised. I am the Truth, I am the Law, I am the Refuge, the Guide, the Companion and the Beloved.

Look where I may, Thou are there, calm, happy, filling my world—the embodiment of

Truth. As one beholds a light in the distance, in the dark I saw Thee. I have walked towards Thee through many lives, in sorrow, in joy, in doubt, in suspicion, over thorns, over fair fields, on the pavements of crowded cities. I have known from the very foundation of the earth of Thy glory, of Thy existence, of Thy beauty that thrilled my soul.

Never was I certain, never was I allowed to be at peace with myself, with man or with the fair heavens. Out of the great uncertainty certainty is born. Like the Eastern breeze that suddenly springs into being and calms the weary world, so have I realized; I walk henceforth in Thy shadow.

Because Thou art my eternal Companion I am strong—strong as the stream that rushes down the mountain side. I am unshakable because Thou art my Counsellor, because of Thee I am full of vision. Because Thou hast sent me out (I am as nothing, as the passing wind) and because Thou hast shown Thyself to me I am as the rivers that dance down to the sea. Because of Thy bidding, what I do is for Thee. My heart is aflame, for I am come near unto Thee everlastingly. Each breath is transforming me into Thine image, for Thou hast given it to me.

I am full, full as the ocean, though all the rivers do flow into it. Thy majesty has awakened Thy power in me to shout from the mountain-tops Thy Truth. Thy look has burnt away the dross; I am pure, I am holy. As the rose-petal is to the rose, so art Thou to me. As the mountain-top that disappears into the clouds, so my love for Thee disappears into space. As on the sunlit sea the waters dance joyous in their ecstasy, so is my heart dancing for love of Thee. As the small raindrop mingles in the vast ocean, so have I lost myself in Thee. As the shadows that grow of an evening, so has my soul grown immense in Thy Light. My Love for Thee has awakened the love for all.

O man, what knowest thou of love?

I must bring the world to Thee; I must make Thee their eternal companion. They must know Thee as I know Thee—the Perfect, the Simple, the Glorified, the Fountain of

Truth. Knowing Thee, they will set aside their toys, their small worlds, their playthings, their pomp, the complications of their religions, their rites, their ceremonies. For Thou art the end of all sorrow, of all joy, of all knowledge, of all search.

What is religion? What is worship? What are the temples and altars of the world? Thou art the Goal of all things; in Thee alone lies enlightenment, the happiness of the world. Look where I may, Thou art there, calm, happy, filling my world—the embodiment of Truth. I am the Truth, I am the Law, I am the Refuge, I am the Guide, the Companion and the Beloved.

* * * *

The sun was setting as I on a hilltop stood, watching it disappear behind the mountains. In the midst of that radiance, clad in the clouds of yellow, Thou wast seated. The whole vast heaven was in adoration; the sky, the clouds in robes of yellow were Thy worshippers, Thy disciples. The mortal world joined in Thy adoration, shouting with joy—the birds, the distant valley, the passing vehicles in the far distance, the crickets, the grasshoppers, the winds in the trees. The black mountains stood amazed in their dance, fearing their own mighty sight. Then utter silence, all things perceiving Thee as Thou art. In that great silence an immense desire was born in me to bring the world to Thee, to Thy perfection and to Thy happiness. Thou art the only altar, though men worship at the altars of many temples; Thine is the only imperishable Truth, though men clothe it with many names. Thy garment is the sky.

I love the world and all the things thereof; I will bring it to adore Thee, to worship Thee, for Thy beauty is Truth. Immense happiness has filled my being, for I have found Thee. Thou shalt not disappear, though a thousand suns shall set over the mountains. As never is the sunset the same, changing constantly from day to day, so is my desire for Thee more glorious, more perfect. It shall fill the heart of all men till Thy perfection is perceived. In Thine eye is the whirlwind, the soft

breezes, the sacred Himavat, the low plains, the happy valley and the blue skies; all things are in Thee. Thou art the happiness of the world; the Path of Happiness is the Path of Truth. As the rain cleanses the tree by the roadside, so the dust of ages has been washed away in me. As the tree sparkles in the sun after a soft rain, so my soul delighteth in Thee. As the tree that looketh to the roots for its immense strength, so do I look to Thee, who art the root of my strength. As the smoke mounteth heavenwards in a straight column of a still evening, so have I grown towards Thee. As the little pool on the road reflecteth the fact of heaven, so my heart reflecteth Thy happiness. As the solitary cloud that hangs over the mountain, the envy of the valley, so have I hung for generation after generation, in a secluded place. As the great cloud that hasteneth before the mighty wind, so descend I into the valley—into the valley where there is sorrow and transient happiness, where there is birth and death, where there is shadow and light, where there is strife and a passing peace, where there is comfort of stagnation, where to think is to grieve, where to feel is to create sorrow. Into that valley I shall descend, for I have conquered—for in me Thou art born.

As the light pierces through darkness, so Thy Truth shall pierce the world; as the rain purifieth the earth and cleanseth all things thereof, so shall I cleanse the world with Thy Truth. For many ages through many lives have I prepared; but now, behold! the cup is full; the world shall drink of it. Man shall grow into Thy divinity; Thy happiness shall shine on his face, for Thy messenger shall go forth.

I am he that openeth the heart of man, that giveth comfort. I am the Truth, I am the Law, I am the Refuge, I am the Guide, the Companion and the Beloved.

"Sages do not grieve for the living nor the dead. Never did I not exist, nor you, nor these rulers of men; nor will any one of us ever hereafter cease to be.
Bhagavad Gita

The Christ of Prophecy

Lady Emily Lutyens

(A lecture delivered at the Hollywood Women's Club.)

Any intelligent person who was going to make a study of modern history would naturally begin that study by looking up the history of the past, for it is impossible to understand modern conditions unless you know something of those conditions which have preceded the present time. Now, in the same way, if you wish to make a study of present day religion, you must know something of the religious history of the past. If in this way you begin to study comparative religion, and to study it with an open mind, that is to say, without a preconceived bias or prejudice in favor of any particular religion, you must be struck by the fact that there have been many different religions in the world, and that the religions have all been founded by great spiritual Teachers. If you go further into the study of each religion, you will realize that the fundamental principles of all are the same; that there is the underlying Truth which lies behind all forms in which that Truth is couched, for all religions are manifestations of the one God, and they are each an attempt to present the idea of God in a material form. In the same way each great Founder of religion, each great spiritual Teacher, has declared Himself to be a messenger of God to man, one who is the embodiment of humanity, as also the reflection of Divinity. Each of these great Teachers comes out into the world in order to show man how God would lead man's life. "Between these two mysteries of a harmonious universe and the inward soul are granted to live amongst us certain men whose minds and souls throw out filaments more delicate than ours, vibrating to far messages which they bring home to report them to us, and these men we call prophets, poets, masters."

In the recorded lives of these Teachers there is also a very great similarity. This may at first come as a surprise to those who have only made a study of their own faith. We who follow the Christian religion have been

brought up in the history of our Great Founder, and we know the outstanding features which are recorded of that life, but it may not be very commonly known to those who have not made a study of comparative religion that many of the incidents recorded in the Life of the Christ have also been noted and recorded in the lives of the other great Teachers of the world.

Now all of these recorded facts, showing this same similarity both in the teaching and in the lives of the Teachers of the great religions of the world, show forth a very significant fact for us and help us to realize the underlying unity of all faiths. As the Teachers resemble each other in their recorded lives, so also do Their teachings resemble each other; and if you were to put some of the gospels of the world side by side, it would be very difficult, unless they had been previously labelled, to know to which of the great faiths they belonged. There are sayings in the gospel of the Buddha which are almost identical with some of the statements in the gospel of the Christ, and although the form of these religions may vary, the truth that they enunciate is the same, because Truth is eternal and every religion in the world is only a facet of that one great Truth, an attempt to present to the minds and hearts of men something which is eternal, which is beyond the possibility of human conception, and it is only in this limited form that Truth, eternal Truth, can be perceived at all by humanity. All religions are but partial expressions of the Truth, but each adds something to our knowledge of Truth; each represents a different aspect of the Life of God, and therefore each religion, if it is studied with sympathy, helps us to understand something more of that eternal Truth which we call God. No Teacher says anything that is strikingly new or different. He may present the Truth under a somewhat different form from His predecessors, but if you were to read all the gospels, all the scriptures of the world, you would be struck by their similarity rather than by their difference. You would realize the fact that if we were able to live up to the highest teachings of any one of the re-

ligions, the most ancient as well as the most modern, it would not have been necessary for any new teaching or any new religion to have been given to the world, because a life perfectly lived in the tenets of any one of the great faiths would be a life lived in the tenets of them all.

Now studying the past in this way, and recognizing that every religion is only partial, and yet that every religion is necessary in order to help us to understand something of that great illimitable Life of God, is it not a logical conception to imagine that we have not yet exhausted the whole of human or divine knowledge? Looking at the world as we see it to-day, looking at humanity in its present stage we cannot for a moment imagine that we have arrived at perfection; that man has yet realized to the full his eternal destiny; that he has realized the conception of the perfect man. As it has been found necessary in the past to have many different faiths, presenting different aspects of God, so it seems to me that it is a very natural conclusion that if, looking at the world at any given time, we can see that it presents new conditions which call for a new expression of Truth, that at such a moment, it would be both logical and natural to expect a new revelation, a new manifestation of Truth, and a new Messenger of God to man to enunciate that Truth.

Let us think for the moment of the world in which we are living to-day. In some ways it is a period which is unique in this history of the world. We see around us certain conditions which have never existed on our globe. If you study the civilizations of the past, they have all been more or less local, that is to say, that although there have been mighty Empires, they have been spread over only a comparatively small portion of the globe; but the great fact which makes our civilization to-day different from anything that has prevailed in the history of the world before, is that today we are witnessing the beginning of a world civilization. All the discoveries of modern science are helping to eliminate time and space, and gradually the world is being welded together into a concrete and composite whole. It is

possible to-day to think of a world consciousness, and more and more all those forces which are limiting individuals, which build up barriers between men and nations are being eliminated, and we are drawing towards a new kind of civilization which is based upon internationalism, upon brotherhood, upon co-operation. This great country of America has set an example to the world of how combination and co-operation may be used as a factor in industry. The great trusts and combines which have taken place in the United States have shown to the world how co-operation can be more effective than perpetual competition, and we shall see that in every country of the world the tendency to combine and pull together and co-operate amongst industries will increase as the years go by.

Think again of how modern science enables us now to travel round the world in a comparatively short space. We have the great railways and steamships; and still more, the aeroplanes, which will enable us to travel from continent to continent, no longer in weeks, but in days, so that, as I say, space has been practically abolished.

Then think of that great invention of the radio, of how it is possible to-day for thousands and thousands of people in the world to sit at home listening to the same voice speaking or to the same concert, the same music; of how all these people, who, though they may not know each other personally, for they are separated in their different homes, are united by a common interest, by listening to a common entertainment. They are being united by means of the ear.

Or, if you turn to the cinema, the moving pictures, here again we have another great international link between men, and one which overleaps the barriers of languages which divide us so much from each other. You can go to any country of the world to-day and find that though you cannot speak the language of the people of that country, you can sit down together in front of a moving picture and enjoy Charlie Chaplin together. The cinema is making known to people all over the world conditions which prevail in other countries.

You have no idea how the architecture, how the conditions of America are being made known to all the rest of the world through the moving pictures, so that when one lands in this country, it seems already a familiar spot.

All these influences, as you see, are having a tendency to unite people, to make them into one whole. And there is another very striking fact,—that a new race, that a new racial type is being developed in the world at the present time, and developed, again, very largely in this country of America. Your leading ethnologists acknowledge and recognize the fact that there is a new type which is being born in this country, and they distinguish the physical features and make up, as well as the general intelligence and mentality of this new type, which, I believe, is called the American type, although there are also some young people who have this new racial characteristic in some of the other countries of the world. Again, it is very interesting that it should be chiefly in this new country that this new type is appearing, because the United States is the melting pot of the world, and members of the European races, who in their own countries are divided from each other by barriers of nationality, race and language, and sometimes traditional enmity, come into this country, and all those barriers of separation are forgotten, and they are welded together into one mighty people, and out of that fusion, out of the unity, the new type, the new race is being born.

Also, every great movement in the world to-day, whether it is religious or industrial or social, has an international aspect. The day has gone by when either an individual or a nation can build a ring fence around himself or themselves and say: I am sufficient for myself. We are all necessary to each other, and there is no possibility to-day for any country in the world to remain untouched by the thought and by the actions and the feelings of the people of other races and other nations.

It is this condition of new world unity that makes the position of our civilization to-day unique, something which has never existed in the history of man on this globe, and side by side with that great fact, you find that religions

in all the countries of the world are losing their hold upon the people, especially upon the new generation, who say that they have no use any longer for creeds and dogmas which act as barriers between men. They are more ready to reach out the hand of brotherhood to those in other faiths, and they do not understand the point of view of an older generation which set up these barriers of dogma and creed. In every country there is the same cry. In England, from which I come, there practically all the churches are making the same complaint, that the young people of to-day do not attend any place of worship. Recently I was touring Scandinavia, and exactly the same complaint I heard everywhere—the young people will not come to church; and the answer of the young people to that complaint is: "If we do go, what do you give us? You do not give anything that can satisfy the longing of the soul. We are looking for bread and you feed us with stones." It is not because the new generation is irreligious or unspiritual, because I think there never was a time, perhaps, in the world, when there has been such a craving for religious truth, such an interest in religious problems, such a longing for a more spiritual conception of life; but it is that the outer form of religion has ceased to satisfy.

There is another very interesting and significant fact, which is, while there is a decline in this outer appearance of religious form, in every religion in the world to-day, that there is an expectation of the Coming of a great spiritual Teacher, a belief that only in such a Coming and such a Teacher is there any hope for the world. If you go to a Hindu country, you will find there are many who have practiced Yoga, who have lived as ascetics, and whose knowledge of spiritual truth has thereby been developed, who are preaching in Hinduism the Coming of their great Teacher, Shri Krishna. They believe in a new incarnation of that mighty Being, who is worshipped there. If you turn to Buddhist lands you will find the expectation of the Coming of One whom they speak of as the Maitreya Bodhisattva. He whose Name is kindness. In Burma, a

Buddhist country, there are many monks going up and down that country, preaching, teaching of the Coming of this great Being, and gathering disciples who will train themselves to follow Him when He shall come. In Thibet, which is another great Buddhist country, I have read of a very interesting ceremony which takes place every year in Lhasa. It is a ceremony to which thousands of pilgrims from all over the Buddhist world come, and it is called the Festival of the Great Prayer, and it last for several days; and as the pilgrims return to their respective homes, they chant this saying: "Lhasa's great feast now is ended, the Lord of Love has been invited." For the Festival of the Great Prayer consists of an appeal, a prayer, to the Lord of Love and Compassion that He will once again be willing to visit His world.

Or if you turn to the great faith of Islam, there also is the expectation of the coming of another Imam. In Christianity, amongst every sect of Christian people, there is a growing and increasing expectation of the second Coming of Christ; for it is difficult, for instance, to read that wonderful chapter in St. Matthew's gospel, in which the Christ indicates to His disciples the signs which shall precede His second Coming, and not feel that they are being fulfilled in the world to-day. You will remember that He said: "There will be signs on the earth and in the heavens, on the earth distress of nations with perplexity, men's hearts failing them for fear, looking for the things that are coming to the earth;" and remember that it was of such an hour that He said: "When you see these things begin to come to pass, then lift up your hands and rejoice, for your salvation draweth nigh." Who can look at the earth to-day and not be conscious of the fact that there is more widespread misery and distress of heart, of perplexity and groping, seeking for something to satisfy, than perhaps has ever been the case in our world before? It is the cry of a world in pain that is going up to the ears of a merciful God. Do you think it possible that such a cry shall remain unanswered?

Now I want to take you back, if I can, two thousand years to Palestine, to the founding of the Christian faith, and I would ask you to try and rid your minds of all that you have learnt of Christianity, to forget for a moment that picture of the Christ which has been painted on the background of history, and just use your imaginations, and picture yourselves to be living in Palestine at the time when Jesus was born in Bethlehem. Forget all that you have learnt and just imagine yourselves to be Jews living in Jerusalem, in Palestine, at that particular moment. There existed then a great empire, an empire of which the religion was one of custom rather than of life, and in that empire, there was a despised province in which there lived an Eastern people, a people very deeply religious, and yet very fanatical in their religion. Into that race, there was born a Child, born of the highest aristocracy of His people, for remember that although we are so often told that Jesus was the son of a carpenter, it is not so often remembered that He traced His lineage through Mary as a direct descendant of David. His name, you will remember, was to be called Jesus, because He would be a Saviour and Helper of His people. Now when we look back and read the gospels which tell us of the Annunciation that was made to Mary, we, as it were, are partaking in that great announcement; but again, as I have asked you, forget what you know now, and go back to that time. That great Annunciation was made by an angel, we are told, to Mary, but in a later portion of the gospel, it is said of her, that she kept these things and pondered them in her heart. I do not think, therefore, that it would have been very likely that this message of the Annunciation would have been known to many outside, perhaps, of a very small number of her intimate friends or associates. Therefore, there would be few, very few, who would have known that the child to be born of Mary was in any sense to be different from other children. Then it is recorded of His Birth that those who came to offer Him their homage out of all the world, were only a company of shepherds, who were keeping watch over

their flocks by night, a few shepherds of Bethlehem, and three wise men, students of astrology, who were led by their studies to find this Child that had been born. His birth you can see, made no great stir amongst the race into which He was born—only just those few who knew that He was in any way a remarkable child. Then it is recorded of Him that at the age of twelve, he gave teaching in the temple to the doctors of the law, to those who were older than Himself and more learned as regards the wisdom of this world, and this boy of twelve taught them with wisdom that astonished them. Then it is as if a veil were drawn over His life, and we hear nothing more of what happened in those years, until at the age of thirty, it was said: "The spirit of God descended upon Jesus and abode with Him," and then He began His public ministry.

What effect did that ministry have upon His contemporaries? You can read through the gospels exactly what His contemporaries thought of Him. Many of them thought He was mad; others ridiculed His mission. Some said: "Who is this man that we have always known—we know His father, His mother and His brothers and sisters—who is He to set up amongst us as a teacher?" And others despised Him, and said: "How has this man letters, having never learnt?" There were a few who came to enquire, who were interested and curious, but they came by night for fear of the Jews, for fear, that is to say, of the public opinion of their time. There were still fewer who left all to follow Him, to become His disciples, and even they did not understand very much of the spirit of His teaching, and at the last it is said even of them, that they all forsook Him and fled.

Now I want to draw for you a parallel of to-day with two thousand years ago. To-day, again, we have a great empire existing, an empire of which the religion is one of custom rather than of life. In a portion of that empire, there exists an Eastern people, a despised race, despised, that is, by the people of the empire of which they are an integral part. and in that despised race, thirty years ago, was born a Child, of the highest aristocracy of His

people, a Brahmin of Southern India, the most aristocratic caste in the world. His birth, again, made little stir. A few, a very few, again led by their study of spiritual truths, recognized that He was born to be the vehicle of the Saviour and the Teacher of the world. To the great world at large, that birth went by unnoticed. That Child was called by a name which in His own country means the name most honored and worshipped there, a name bestowed upon the eighth child in every orthodox Hindu family, the name of Krishna. At the age of twelve years, the young boy is found teaching, teaching many far older than Himself, wiser in this world's lore, giving to the world a book of teachings that you can read. It is called, "At the Feet of the Master." Then again, it is as if a veil were drawn over that life, except to a few around him, and at the age of thirty, many believe, and can testify to the fact that the spirit of Christ has descended upon him, and that he has begun his ministry to the world.

Can you doubt that the reception which He will receive this time will be the same as that with which the Christ was welcomed two thousand years ago? There will be many to ridicule, many to deny; there will be some who dare to call Him mad; there will be many who will question, some who will come out of curiosity. There will be, perhaps, a few who will believe and give up all to follow.

That mighty empire of Rome has passed into ruins and is forgotten. The religion that was founded by the humble Nazarene has spread over the face of the globe. Perhaps history may again repeat itself, and the empire and the civilization, which seem so great and so stable to-day, may pass, like other civilizations, into ruin and forgetfulness, and the religion, the new gospel, which to-day is being proclaimed in the ears of the world, a world which however much it may need that message, is as yet deaf to it, that new gospel may spread and there may be thousands of followers all the world over who will understand and follow in a later age the Teacher, who will be neglected, forgotten, and despised in His own

day, because that is ever the fate of the Saviours and Teachers of the world.

I said that there are many in the Christian faith to-day who believe in the second coming of Christ. Some may believe in one kind of coming, some in another. Too many take the prophesies of the gospel and interpret them in a crude and literal manner, forgetting that the Bible is an Eastern scripture, and that in the East they speak very largely in the language of parable and symbol. It is said that His coming will be "as the lightning which shineth from the one part of heaven unto the other." Spiritual truth comes ever as the lightning when men recognize it. Have you not all had the experience that a truth which has been familiar to you, perhaps from your childhood upward, and yet which you have never really understood, is suddenly revealed to you in all its fulness in a flash? In a moment, in some quite unexpected moment, you will see and recognize and say to yourself: Now I understand, I never knew before what this meant. So it will be at His Coming, His teaching will be as the lightning which illuminates the whole earth for those who have the ears to hear, and the hearts to understand.

It is also said that He will come in the clouds. Truly, the great Teachers always come surrounded by the clouds which men make, clouds of ignorance and of prejudice and antagonism. He comes as the lightning to those who can see Him. It is we who make the clouds that hide the great Saviour from our sight. There were clouds enough in Palestine. We, looking back through all the glamour of those thousands of years, think to ourselves, Had I been there in Palestine, I would have been amongst the disciples of the Christ. But, are you sure? Are you so certain that you might not have been amongst those who would have stoned Him? Perhaps you would have had, then, clouds of prejudice in your heart which might have blinded you to the glory of that perfect life.

Again, it is said that when He comes, He will bring the angels with Him, but are there no angels now in the world, and how many of you see them? Will you see them any

more when they come with the Lord? They will not come in physical form; they will come as they are now, around us all the time, in their angelic bodies. Have we, most of us, the eyes that can see? Why should we see more at that day?

Then, again, there are so many who are afraid to believe in the glad tidings of the Coming of the Teacher because of the warning that there would be many who would say: Lo, here, and Lo, there. He warned them against the coming of the Anti-Christ. Therefore men are afraid to believe. But what is the Anti-Christ except the spirit that is contrary to the spirit of the Christ? He was the embodiment of Love. He comes to draw men together! He comes as the supreme embodiment of the spirit of the new age, which is the age of Brotherhood. He comes as the great Brother of us all, and if you see in anyone the embodiment of that spirit, how can He be Anti-Christ? The spirit of Anti-Christ is in the world to-day, and it is the spirit of yesterday, which is fighting against the spirit of to-morrow. The spirit of to-morrow is co-operation; the spirit of yesterday is competition and hatred, and there is that spirit in the world which seeks to set man against man, brother against brother, and nation against nation. It is the spirit of Anti-Christ that makes for war; it is the spirit of Anti-Christ that inspires strikes, hatred between classes and between nations. The Christ who comes, comes to speak of Brotherhood, comes to embody the spirit of Brotherhood, comes to unite men, as they have never been united before.

It is said that at the dawn of creation when the plan of God was unrolled the morning stars sang together and all the Sons of God shouted for joy. That song of Life is ever ringing through the world but men's ears grow deaf, their hearts grow indifferent to music. Then it is that a great Son of the Morning, a Messenger of God, comes forth to sing anew the song of Life in the ears of men so that they may hear and feel and understand the beauty and rhythm of that song.

Community Adventures in America

MAX WARDALL

(Continued from July number)

THE INSPIRATIONISTS OF AMANA COLONY

The Inspirationistic settlement was, as the name implies, founded by people who entertained a common aspiration for a religious life and found the same means or inspiration thereto.

This colony is a striking example of a successful venture in the co-operative life. The early founders of this colony came from Germany in 1842, settling first near Buffalo and removing later—in 1855—to their larger home in the state of Iowa, about twenty miles west of Iowa City. Here the colonists prospered greatly, conducting their business and industrial affairs with admirable prudence and success. All property and industry was held in common, though each family lived in a house by itself. The colonists owned, in 1880, more than 2500 acres of land and numbered about 1500 members.

At the beginning, the Founders were not communists and had no intention, when they migrated to America, of living the co-operative life. They had intended to dwell together as a Christian congregation, helping each other as members of a common flock. But, after getting established, the leader of the community claimed to have received, by inspiration, a command that all should put their properties and gains into a common lot. The inspired command was received with admirable complacency by the congregation and each gave what he had for the good of all. From this moment, their successes began. Probably no other plan could have so richly rewarded the settlers. Unlike the Icarian colony, described in a previous number, these community settlers, on the broad plains of Iowa, resigned themselves to a complete and whole-hearted acceptance of the plan outlined by their leaders. Held together by a

common religious purpose, having no social theories to exploit, each member gave himself in labor and in service without compensation or reward. The society governs itself by a President and board of thirteen directors.

The colony property expanded rapidly, covering many thousands of acres and divided itself naturally into seven villages. The directors appointed seven or more Elders for each village, who were held directly responsible for the welfare of that village. In addition to farming and stock raising, the colony has since established diversified industries such as tanneries, grist mills, woolen mills, and printing offices. The Directors appoint Superintendents for their respective departments and they are held responsible in the same manner as are the heads of the departments in modern corporations.

During late years, the colony has adopted the title of the Amana Colony. It was found impractical to use the title of Inspirationists. Yet the Amana people are truly pietists and inspirationists. They are extremely religious. The presence of God is an immediate and exigent reality and in all matters, spiritual and temporal, they claim to be guided by inspiration from above. Indeed, Christian Metz, a young carpenter from Arnenburg, Germany, who may be considered as the founder of the Inspirationist Sect, was informed by a higher power in 1842 that he must seek a home for his people in America. We may consider therefore the colonists were led from the beginning by a certain amount of inspiration.

If you walk through the villages of Amana you will observe that the largest buildings are churches. Large, ugly buildings without steeples or ornamentation for, until recently, the colonists had developed no taste for ornamentation or elegance. The Amana colony though splendidly developed in agriculture and industry, yielding much wealth to its members, does not claim to be an industrial but a religious community. New members are received with greatest caution and after much searching into motives and much listening for the voice of the spirit. When an applicant is found worthy, he is accepted without question

of money or property. Indeed, if found worthy, it is not uncommon for the colonists to defray the removing expenses of the applicant and his family. But, after the applicant arrives, he is subjected to a close scrutiny. He remains a neophyte for two years. He is placed upon probation, after signing a pledge to labor faithfully, to obey all the social regulations, and to ask for no wages. If the probationer stands up under the two years' scrutiny and appears to be an industrious, religious, and well disposed person, he is admitted to full membership. If he has property, he is expected to put it in with the common lot. Should he wish to leave, this property is returned to him, but without interest or augmentation. People of all religious traditions are admitted. The majority are Lutherans, some are Catholics, and some are Jews, but all must be inspirationistic in their attitude and their outlook.

There are cases where the period of probation is waived, but such cases are rare and only happen where the voice of inspiration has spoken clearly to the leaders.

The colonists are people of moderate intelligence whose ancestors were peasants, farmers, carpenters, weavers, and mechanics, rather stolid and well set. They are highly esteemed by their neighbors, not only for their integrity, but for their kindness and sincerity. They live in perpetual peace with their neighbors and have no beggars or criminals among their number.

Although the families live apart in this community, co-operative eating houses are provided in each village where members take their meals in common. In one of the principal villages there are 450 inhabitants and fourteen eating centers. The food is solid, plain, and nourishing. The women and men sit at different tables and there is a prayer before and after each meal.

The religion of the Inspirationists is a serious affair. The large wooden churches which loom everywhere in the Amana villages are quite as plain and unattractive on the inside as on the outside. Heavy wooden benches are provided for the worshippers who

sit in silence during the services. The meetings are dull and heavy, men and women sitting on opposite sides of the room dressed in dingy garments without a ray of color. A leader reads a verse or chapter from the Bible and then discourses for a few moments. There are no responses and no preaching. Their religion is traditional and narrow, but intense. The Bible is the literal word of God. Amusements are not encouraged and formerly the theater and dance were strictly prohibited. One of their leaders is quoted as saying:

"Desires, appetites, and pleasure all tend to divert us from the first object of life which is spiritual salvation. We are placed here to save our souls and nothing else counts. We must walk humbly, as did Jesus, practicing self-denial and avoiding worldliness, pride, and elegance." From time to time there is a general examination into the spiritual condition of the colonists and a general purging through confession. There is usually some member looked upon as an inspired instrument and he is expected at the meetings to point out matters that need rectifying and may give admonition, warnings, and counsel to individual members.

The colonists have printed rules for daily living and conduct that indicate the earnestness of their convictions. Some of them may be found in private dwellings and places of public assembly throughout the colony.

1. To obey God without reasoning and through God to obey our superiors.
2. To study quiet and serenity within and without.
3. To rule and master your thoughts.
4. To avoid all unnecessary words.
5. To live in love and pity towards your neighbor and indulge not in anger or impatience.
6. To be honest and sincere and to avoid all deceit and even secretiveness.
7. To bear all inner and outward suffering in silence, complaining only to God and accepting all from Him in deepest reverence and obedience.
8. Do not criticise others either for good or evil; neither judge nor imitate them. Remain at home in your house and in your heart.
9. Have nothing to do with the unholy, and particularly with needless, business affairs.
10. Have no intercourse with worldly-minded men; never seek

their society. Speak little with them, never without need, and then with fear and trembling. 11. Avoid dinners, weddings, feasts, for, at the best, there is sin. 12. Constantly practice abstinence and temperance so that you may be as wakeful after eating as before.

These rules may be regarded as the ideal towards which the colonists aspire. I think the reader will agree that, with moderate sincerity, a gathering of men and women who practice these ideals cannot fail in any enterprise. The Amana colony has flourished mightily. From a humble beginning, it has grown into great wealth and has justified its claim to inspiration.

(To be continued)

THE GOLDEN CHANT

MARY GRAY, OJAI VALLEY

Far within the inner recesses of the spheres of light, doth cadenced joy ring out in bell-like tones; doth echo and re-echo like the herd bells, peak to peak on summer eves. Trumpets of silver wind their clarion notes and wake from slumber those Spirits who minister to man's delight. Long have they slumbered since the doom of Kali Yuga sealed them in slumber robes for countless centuries.

But now the silver notes sound through their dreams, and startle them to new awakening; and garlanded with fairy flowers, in sheen of silver and of gold, of lilac, blue and amethyst begirt, they gather into singing choruses. Like a monastery chime, like a new dipped skylark note, the harmonies in measured cadences flow from these joyous ones and startle in this dim, heart-hungry world of man's atonement, the memories of golden days and golden times before the need of sin and suffering had quenched man's vision of his heritage.

They sing of golden days to come when all the worlds shall peal in unison, in one majestic diapason of adoring love and worship to the Shining Star who is our God.

With their pealing songs of praise, with the dropping melody of gladness, tender as the first green of birch trees in the spring, joy-

ous as the aspen leaf aquiver at the quick caress of passing winds, their chants shall waken in man's bosom, long forgotten happiness; and from the bosom of our mother earth, shall spring responsive to man's newborn delight, rare flowers, more deeply perfumed; strange birds, new colored, whose little beaks shall answer with more gracious song to the new melodies they hear the Angels sing.

And children, too, shall come to earth refreshed in soul with all the wonders they have seen before once more they undertook the pilgrimage of flesh. They shall come bearing the Angels' songs within their hearts and in their fresh and glistening eyes the light of visions they have glimpsed of days to come, when God's light shall flame undimmed upon the altar of men's hearts.

The long winter of mankind's dark doom is almost at an end. Like harbingers of spring, from out the inner worlds of radiant light, the silver-throated messengers are come to herald earth's new day.

Let those who may, hearken to the winged words they bring and guard each sacredly within the Chalice of the Heart, lest it be lost and die unuttered and unheard in the dim darkness of men's slumbering souls.

THE DAWN

SERANUS HENRY BOWEN

Thrice blessed he who having pierced
The darkness of Tradition
Glimpses the dawn of that new day
Whose every hour is filled with inspiration.

Gone is the picture of a God of Vengeance
A stern and unrelenting Arbiter of Fate;
No longer is the heart atremble
With grim forebodings of an after-state
Of punishment, of suffering and anguish:

The new dawn brings serene contentment
And peace abideth evermore
Within the heart. The gift sublime
Is his; for he has learned to know
And dares to say, "I am divine!"

WORLD-PEACE

MAX WARDALL

Chief Brother—Theosophical Order of Service

One of the highly interesting activities of the Theosophical Order of Service in the United States is the World-Peace Department. The plan of work is briefly as follows: The Chief Brother in charge of the national Order of Service work appoints, in such centres as he has organized, an official known as Head Brother. This Head Brother, after a careful survey of the material available in his Lodge, appoints, subject to the approval of the Chief Brother, his cabinet of seven brothers. One member of this cabinet of seven is known as World-Peace Brother; he is chosen because of his special interest in the problem of the abolition of war. This official proceeds to draw about him six helpers, all of whom are definitely interested in peace problems. These helpers may or may not be members of the Theosophical Society. The Peace Brother arranges with his associates for a short meeting once a week, preferably at the noon hour. At this meeting there is a short meditation and discussion of some phase of Peace work, or a reading of a paper upon the subject. This meeting consumes about half an hour and is a period of quiet intensity. Before closing the meeting the Head Brother asks each of his associates for a pledge that he will, during the ensuing week, repeat at noon the following prayer written down by our President, Dr. Besant, especially for this occasion:

O Hidden Life of God, outside which nothing can exist; help us to see Thee in the face of our enemies, and to love Thee in them. So shall Thy Peace spread over our world, and Thy Will shall at last be done on Earth as it is done in Heaven.

Each of the group is also requested to draw as many others as possible into the noon observance. Ideally it is hoped that each of the seven will secure seven others and that in turn

each of these seven will secure others and so on in endless chain.

The principles upon which this frame-work is built are purely Theosophical. The organization is hierarchical, the septenary division is observed and the activities are both inner and outer. The greatest emphasis is placed upon the meditation and members are repeatedly advised that wars descend from the mental and emotional world, and that it is vain and useless to attempt to stop the revolting spectacle of human slaughter by legislative acts, diplomatic agreements or peace treaties. These are good, but *War is a state of mind*.

Every reasoning being knows that war is a far greater curse than any evil it seeks to eradicate; that war has been proved futile as a means of adjusting political or economic or social disputes: *it settles nothing*; that it destroys the finer instincts and hardens the minds of the victors and vanquished into hate. Everyone knows that wars are made by old or middle-aged men who do not fight, but shove the young and innocent into the shambles; that war is a negation of life's purpose, a crime against humanity, a consummate blasphemy.

Everyone knows that civilization cannot survive another war and that war is the worst and most imminent danger that threatens mankind to-day; and yet—what are we doing about it? The majority of our race, doomed to certain extinction by its own lethargy and blindness, does nothing to ensure a greater security. Only a handful among us are intelligently working to combat this appalling danger, for remember *Peace does not happen; Peace must be made*.

War is the state of mind in which human beings are bathed in fear, suspicion and mutual hostility; its condition can only be changed by creating a new mental atmosphere. Deep Peace prayer and meditation fill the thought currents of the world with vibrations in which Peace efforts can travel. It is useless to work backwards; we must create fair and constructive mental conditions first. This we aim to do. On Armistice Day, 1926, in the United

States we had more than 10,000 people repeating our prayers for Peace. To-day we have fifty-five centres in America carrying on each day in the manner described. But it is not enough. Our radiant ring must stretch round the world. Unless men's minds are kept moving in Peace times they will settle down to their "own affairs," until another inconceivably terrible war becomes "inevitable."

We are therefore asking in the name of the International Order of Service, and in the name of Humanity, with the sanction of our President and International Secretary, for complete co-operation in this work. We ask brothers of the Order everywhere to begin at once the formation of these meditation channels, the spreading of the chain through prayer or meditation amongst receptive organizations wherever they may be found. We ask that workers identify themselves with Peace movements, doing all they can to help by continually and incessantly emphasizing the value of thought power, as a means of changing the currents of suspicion and hatred into trust and brotherhood. There is enough good-will in the world to make practical and complete Peace possible, but this good-will is not mobilized and concentrated into effective channels. The concept of thought power as taught by Theosophy must be spread to counteract the immature idealism which attempts by soft words to produce Peace in a civilization that is based upon struggle and competition. The greatest preventive, the surest remedy, for the dangers that confront us is directed thought and aspiration.

Will you, therefore, at noon each day, broadcast in the world-mentality a clear, strong, ardent desire for Wisdom and Peace in the conduct of human affairs? Will you help us to project a ceaseless flow of noble thought into life's muddy stream? We ask no dues, no funds, no recognition. We ask only this: that you will tune in with us at noon, sending out into our glowing stream your own wave of longing for Peace and Human Brotherhood.

STARLAND

M. R. H.

What is Starland? Starland is our destiny, our homeland, our Kingdom of Happiness. Shall we not o'erleap all obstacles and make our aspirations carry us into the heaven of its peace? Are we keeping in mind that the Bodhisattva in the world's Kingdom of Happiness is calling to us? "Build a special shelter for me in your part of the world. I want a consecrated place where I can always abide with you, and you with me—our earthly dwelling place together, where we can live the comprehensive life more perfectly."

Brothers, what are you doing for Starland? Are you helping to have it free of debt by the time of the Camp in May, 1928? Every month is sacrifice month; every day is sacrifice day, Starland day, His day. We must fill our sacrifices with joy, for it is our kingdom of Happiness that we are paying for.

So, members of the Order, out of the swarms of worlds let us build Him another unified one—Starland.

He waits to meet us there next year, at our "end of the trail." There He will make us free, and every stain of earth will be cleansed from our hearts by His love.

May the radiance of His star continue to light the pathways of His service, leading us all to Starland!

ONENESS

Annie Besant, D. L.

O hidden Life! vibrant in every atom;
O hidden Light! shining in every creature;
O hidden Love; embracing all in oneness;
May each who feels himself as one with Thee,
Know he is one with every other.

DR. BESANT'S TOUR IN EUROPE

It will interest our readers to be able to follow our revered Leader during her travels in Europe this summer, the greater part of which will be by airplane. It would be a matter of amazement how she can continue this strenuous work which she constantly undertakes, if we did not understand the sublime Source of her strength.

DATE OF ARRIVAL	HOUR OF ARRIVAL	PLACE	HOUR OF DEPARTURE	MODE OF TRANSIT
Aug. 18	3.36 p. m.	Hanover	1:30 p. m.	
Aug. 18		Amerstam	4.00 p. m.	
Aug. 18	6.00 p. m.	Berlin	3.30 p. m., August 22	Airplane
Aug. 19	4 p. m.	Hamburg	3 p. m., August 19	Airplane
Aug. 22	5.30 p. m.	Copenhagen	1.25 p. m., August 24	
Aug. 24	3.25 p. m.	Gottenburg	3.35 p. m.	
Aug. 25	6.3 p. m.	Oslo	6.25 p. m.	Train
Aug. 26	7.5 p. m.	Stockholm	10.00 p. m.	Train
Aug. 27	2 p. m.	Helsingfors	3.00 p. m.	
Aug. 28	5.30 p. m.	Stockholm	8.30 p. m., August 29	Airplane
Aug. 29	10.50 a. m.	Kalmar	11.50 a. m.	Train
Aug. 29	2.20 p. m.	Danzig	9.47 p. m.	Train
Aug. 30	6.25 a. m.	Warsaw	6.00 a. m., September 1	Airplane
Sept. 1	10 a. m.	Prague	3.45 p. m.	Airplane
Sept. 2	5.45 p. m.	Vienna	7.30 a. m., September 3	
Sept. 4	9.45 a. m.	Budapest	3.15 p. m.	
Sept. 5	5.30 a. m.	Vienna	11.00 p. m.	Train
Sept. 6	9.20 a. m.	Munich	2.50 p. m.	Airplane
Sept. 6	7.45 p. m.	Geneva	9.40 p. m., September 7	Train
Sept. 7	9.10 a. m.	Paris		

From the National Representative

JOHN A. INGELMAN

A few months hence, the Lord of Love, manifesting through His chosen vehicle, Krishnaji will be amongst us.

As that tremendous event comes nearer in time, many of us oftentimes feel its overwhelming importance, with its accompanying responsibility. We can easily understand that it will undoubtedly mean the greatest event in all our lives. Even should many of us have been present at some Advent of the World Teacher in ancient times, the impending one will still be the most important, because we have evolved since that day and ultimately our own receptivity is the greatest factor.

Each one of us is like unto a cup going to the fountain for water. The cup we bring will be filled, but no more. The Cup is our Soul, the Fountain the Christ. He can truly fill the Soul with His Life, which is the Living Water, even to overflowing, but He cannot force it above its capacity, even as the rosebud cannot be forced to instantly open its petals. God's glorious sunshine, smiling on the rosebud, will unfold it in due time; so will the Presence of the Christ amongst us assist our souls to blossom forth. But we must remember the truth so exquisitely expressed: "Behold I stand at the door and knock; if any man hear My voice and open the door, I will come in to him and will sup with him and he with Me." We must make the effort, which means attuning our natures to His.

As the lover in his heart longs to be worthy of the beloved, so should we in our hearts, ever more ceaselessly during the intervening months, long for and strive to be worthy of the Great Lover of Man.

Krishnaji well understood the paramount need for changing ourselves, and for that reason formed the International Self-Preparation Group, saying: "The purpose of Self-Preparation is to make you realize that you need capacity, power to change, in order to be able to serve the Teacher."

Only to the extent that we are able to recognize the Lord will we be able to serve him. Let none of us lull ourselves into the belief that we are certain to recognize Him.

Safety lies in carrying out the precept so well expressed by our Protector, Dr. Besant, when she says:

"The lesson of the blindness of the people who surrounded Him is clear. How shall we escape a similar blindness, now that we are placed in a position similar to that of the Jews? Only by developing the germs of the qualities which are of the same nature that blossomed in Him to superhuman perfection."

There is, as you know, a science or a best way about everything. With regard to the development of the Christ life within ourselves, the mystics and occultists of all ages have given us their testimony by their lives and in their writings.

Our two Protectors and our Head have continually tried to point the way for us; but the Path is steep and strenuous, only to be trodden by those who have forgotten themselves in service to their fellow-men, whose personalities, with their foolish vanities and prejudices, count as nothing—humanity as everything.

Every one of us can sense, as his consciousness expands, that this is the inevitable Goal. But I am afraid that we are equally painfully aware that it is a very slow and tedious process.

The fight for supremacy between Spirit and Matter seems very real. We notice how for ages in the human kingdom the influence of the Spirit is almost imperceptible. Darkness and ignorance give only reluctant obeisance to the increasing power of the inner light of the Spirit.

Now we are told we are no longer to conform to this slow evolutionary growth, but to awaken the Christ life still slumbering in our hearts. To achieve this there is a two-fold work we have to engage upon. First, the polishing off of corners of our personality—

character building. Second, and in a sense the far more important work, the growth of the inner man. The inevitable task ahead of each human soul is to at-one his lower self, or personality, with his higher Self, or God within.

Spirit and matter, two different modes of God's manifested life, seemingly two opposite poles, the interplay or interaction between them, Consciousness. Spirit from the Center sending out lines of light toward the circumference, Matter. As the Spirit proceeds ever further outward through the different kingdoms of material substance, its light grows gradually dimmer in proportion as it becomes engulfed by Matter. The line of connection established may be likened unto a darkened pathway along which a ray of dim light, Consciousness, moves. And as on a dark road, the duller the light the easier will the wanderer lose himself on byways, hurt himself against obstacles, the story of the Prodigal Son, enacted by every human being.

The old Egyptians said: "Look for the inner Light, follow the Hidden Light."

Only after many a fall, after much agony and suffering, will that call be heeded, will the dull light of Consciousness slowly increase in size and brilliancy. What a different world our would be if this fundamental fact were understood! Instead of attempting to dampen and trample down an already dull flame, each brighter light would see the reason for the apparent darkness on his brother's pathway, his ignorance or cruelty, and would see also his duty to lighten his brother's road by the power of his own greater light.

This most precious jewel of great price, this inner light, how may we best assist its growth? The very first requisite must be the conviction, the inner sensing that we are divine, part of the One Life in the Universe, which we call God. All day long we must try to hold that realization, that attitude, living the life of the Divine Self, seeing the why of the delusion of the seeming duality, of the higher Self within and the lower self of the personality. We must always remember that the consciousness immersed in Matter is one

with the Divine, though temporarily overruled by the desires of the personality.

Once and for all we must get rid of any pious notion about "miserable sinners," resolutely declining to be deceived by the matter of our personality, claiming our divine birthright, which is the Life of the Spirit. We have been under the illusion of separateness for such vast periods of time that only by long and sustained efforts can this ingrained superstition be overcome. We must get the true perspective, realising how the personality has been magnified and how it has usurped the authority of the Self.

To assist us back to this inner life, we must call on the highest principle, the most irresistible power of the God within, the Will. By the power of that blinding white force we must re-polarize ourselves, feel ourselves as the Master of our three bodies. By the power of our Will we should maintain this constant attitude in our consciousness, sustaining a steady endeavor to see all things from the viewpoint of the Soul; not allowing any thoughts or images which we do not sanction to be formed in our mental bodies. Avoid day-dreaming—the flitting in a half conscious way from one subject to another.

Our most serious difficulty is most often our emotions, because in the past they have been the undisputed ruler of the personality. "As a man thinketh in his heart, so is he." Mary Morris Duane says: "The emotions are the home of man, wherever he dwells. Be the emotions good or bad, they are his house in life. From them he sends forth messages to his mind, then through the gates of speech to the world. Words are futile if the thoughts back of them are not true. One cannot deceive the inner Man by lies. The liar is self-deceived. 'To thine own Self be true' is the perfect tuning in of the thought to the higher or true Man."

Let our Will re-polarize the emotions of the personality, our thoughts guide and direct them so they may reflect like a polished mirror the Love of the God within. Then there would be no room for the petty emotions of fear or hate, envy or jealousy. In feeling

yourself One with all things in that vast ocean of Love, what room is left for the versatile pranks of the funny jester, Conceit?

Dr. Van der Leeuw says: "Love is like a magnet; it draws us into and makes us one with what we love, and when we succeed in realizing the love of the Ego and feel how it goes out toward everything, toward every creature in this wide world, it cannot fail to bring us to the Goal of evolution—Union with the Divine."

In proportion as we make the above mentioned efforts, will we notice a greater lightness in the physical body. Physical possessions and comforts are either sources of power or of danger. Power whenever detachment has been built into the character; danger, especially to those round about middle age, when self-indulgence bears witness in weighed-down and stifled victims who fill the by-paths of life. Only as we hold on with a light hand to every kind of material substance or form, however dear to our hearts, will we be the master, able to live in serenity in palace or cottage or any human relationship. Freedom is gained in the prison house of a physical form, whenever desires and passions are transcended. It is said in the Dhammapada: "If a man conquer in battle a thousand times a thousand, and another conquer himself, he who conquers himself is the greatest of conquerors." That, my brothers, is the arduous but glorious task that each one of us, as Star members, should be seriously engaged upon. So will the dim light in the heart of each one of us change into a shaft of light, the dull road into the lighted Path, and as the Light expands ever further in blinding glory do we see that the road, the Path, our separate life, all was an illusion; a veil that God throws over His own Nature, by the separate life discerned in proportion as it merges back into the One Life.

The Divine Ladder

Unto each mortal who comes to earth
A ladder is given by God at birth
And up this ladder every soul must go,
Step by step from the Valley below;
Step by step to the Center of space,
On this ladder of lives, to the Starting place.

In time departed (which yet endures)
I shape my ladder, and you shape yours,
Whatever they are—they are what we made
A ladder of light, or a ladder of shade,
A ladder of love, or a hateful thing,
A ladder of strength, or a wavering string,
A ladder of gold, or a ladder of straw,
Each is a ladder of a righteous Law.
We flung them away at the Call of Death,
We took them again with the next life breath,
For a Keeper stands by the great birth gates;
As each soul passes, its ladder waits.

Though mine be narrow, and yours be broad,
On my ladder alone can I climb to God.
On your ladder alone can your feet ascend,
For none may borrow and none may lend.
If toil and trouble and pain are found,
Twisted and corded to form each round,
If rusting iron or mouldering wood
Is the fragile frame, you must make it good.
You must build it over and fashion it strong,
Though the task be as hard as your life is long;
For up this ladder the pathway leads
To earthly pleasures and spirit needs;
And all that may come in another way
Shall be but illusion and will not stay.

In useless effort, then, waste no time;
Rebuild your ladder and Climb and Climb.

Anonymous

* * * * *

Happiness

Happiness, real Happiness, is above all things in the world, physical or spiritual. It is the only state worth entering, the only Kingdom worth conquering and possessing. And I would take you all into that Kingdom and let you see the beauty of it for yourselves, because once you have seen it you will not abandon it, you will no longer desire the transient, changeable things.

J. Krishnamurti
The Kingdom of Happiness



Through the Editor's Telescope

MARIE RUSSAK HOTCHENER

THE SERVER

Through these columns, as Editor, I wish to thank all the kind friends who have written such encouraging letters about their pleasure in *The Server*, and to say how much the interesting articles sent in are appreciated, especially those from the faithful Field Secretaries.

With this month, August, the yearly subscription, both to the Order and the Magazine, ends. With September a new year begins, and, as our National Representative has told you, the price is to be increased. He has explained the reason for this, especially about the increased financial demands of the wider work of the Order and what it hopes still to do; but I wish now to give you a few points with special reference to *The Server*. This I feel necessary, for even though our National Representative is Editor-in-Chief, his great and splendid work for the welfare of the Order in general makes such a constant demand upon his time and strength that he has asked me to assume the full responsibility of editing *The Server*. I have accepted the task joyfully, for how deep is the gratitude felt for opportunities of service!

Let me, therefore, tell you of the plans for *The Server*, which our Head outlined before his departure for Europe, which I have laid before our National Representative and evolved with him a prospectus which we hope to perfect as time goes on.

As you may remember, it is the plan of our Head to merge all national magazines of the Star in the East with *The Herald of the Star* on January 1, 1928. In other words, each country is to have its own *Herald* which will include international articles of importance from our Leaders and others from different

countries—these to be forwarded from a distributing office at Ommen, and published the same month in all official national magazines only.

So I shall share with you more details of the plan for our American *Herald*, because it is our great privilege to carry to completion the request of our Head, and in order to bring his plans to glad fruition you and I must co-operate fully.

In such a magazine, whose lofty mission is to spread the message of the World Teacher and to broadcast lines of work which he wishes effectuated, many subjects that have been outlined by Him, especially all those relative to much needed reforms, must engage our earnest attention. In his lectures, articles, and books, our Head has pointed out these things, and to refresh our minds let us review some of them:

World Peace, and the *Unity of Nations*; *Unity of Religions*; *Modern Education*, with special reference to spiritual progress; *Self Preparation*, with a view to serving the World Teacher and Humanity; *Science, Invention*, and *Discovery*, and their bearing on evolution and progress of the world; *Health, Healing, Diet* and related questions; *Child Welfare* in all its phases; *Psychology* and its practical application to human progress; *Sociology*; *Social Hygiene* or the purification of public morals and the elimination of other social evils. *Criminology* and *Prison Reform*; *Animal Welfare*; and in general, an *intelligent revolt* against any and all conditions that are obstacles to human happiness, while at the same time we suggest ways to improve those conditions. These, generally speaking, are the subjects upon which we should focus our at-

tention and propagandize in our magazine and in fact, in all our humanitarian efforts.

This is a royal program of endeavor for our magazine—a publication consecrated to the World Teacher, and there should be no doubt about carrying it out. But were I not an optimist I would have felt panic-stricken when our beloved Head laid his program before me; but how swiftly the heart and mind spring forward to do his bidding, forgetting for the moment my limitations, in the joy of serving him! But afterwards, when I had time to reflect upon the importance and magnitude of the plan, the ability necessary, and the extent of the responsibility, I *did* remember my limitations, and also how greatly needed is every bit of help, much and little, from *all* the members. Therefore, it is absolutely necessary to turn the editorial telescope inward to the details that exist here, and to let you observe how much we need your assistance in them in order to carry out this wonderful plan of our Head.

He suggested that during the intervening months, before January 1, we “experiment” with *The Server*; increase its size gradually, widen its scope and importance, and in doing so, learn how the members feel about it, and if they desire to encourage and support a publication whose influence can be made of great help to the work and propaganda of the Order.

We want to place it for sale with the book sellers and on news stands so that it may attract readers outside our ranks, therefore its size and appearance must be greatly improved. We have beautiful illustrations for it, but all these improvements require much time and extra expense and so we need help sorely. You have all been generous and kind, and we deeply appreciate it, also the interesting articles sent in, especially by our Field Secretaries; but if we are to increase the magazine in the way desired by our Head we shall need to *double* the help formerly given. And so it has occurred to me that you might be interested, perhaps amused, to learn the story of how one of our monthly magazines is born, the details of its course of evolution, and of

the time, labor, and expense involved in producing it, small as it is. Perhaps you will better realize how much more is the demand for help, now that we are gradually to double its size. It may interest you to take the January number and compare it with the July number of this year, then you will see how we are increasing the magazine—but our funds have not increased commensurately. I feel sure that exceedingly few of our readers understand how handicapped we feel, so that is why these details of the production are now given them.

When articles and other contributions come in to me, they are classified, edited, and sent to our faithful and competent Mr. Harold Kirk, manager of the Order's publishing establishment at Ojai. He gives them to the linotyper (we have an excellent one), who “sets them up” by machine in long printed slips called “galley proofs,” about two feet long—there are about forty of them for this present number. These are sent from Ojai to me. (I corrected these forty galleys in the last two days, each one taking about half an hour of deeply concentrated thought, one reading being for any typographical errors, and another for possible mistakes in the formation of sentences.) After mistakes are noted the galleys journey back once more to Ojai; the linotyper makes all revised corrections, and again they come back to me to go over them a second time to see that the revised corrections have all been properly made. When they are finished, I take an old number of the magazine, plan out the new one, cut the long galleys separately into pages, and paste them over the old ones. It is like putting together an interesting puzzle, only far more absorbing. Printers call this pasted replica (of the magazine to be) a “dummy.”

(Will some one who can read the akashic records please “look back” and see why they chose that name? For it isn't a dummy at all; it speaks a happy story of thoughts and hopes that have come in from all directions and, mingled with my own, loudly acclaim their right to be heard.)

Anyway, this pasted dummy is sent post haste—more than post haste, since we have been trying to bring it out by the 1st of each month—back to Ojai. Now it is placed in the hands of our competent printer (one experienced in the business) who takes the metal galleys standing in long rows on still longer benches, breaks them apart, and pages them according to the impatiently waiting dummy. He sets all the article-headings by hand, numbers the pages, ties each bit of galley-page (44 of them) tightly with a string to keep the lines of metal type in place when they are moved, and hands them over to the care of the pressman. Large sheets of paper, each containing eight pages, are now prepared and “fed” to the machine. It usually takes about two days to print the 4,500 copies or about 200,000 pages.

It is truly remarkable what Mr. Kirk accomplishes of *The Server* and other printing with the limited equipment and number of assistants he possesses. We often talk and dream of a large printing establishment for the future Star and other work at Ojai—some day.

After the pages are printed of *The Server*, they are carefully packed and shipped to Los Angeles, sometimes taken there in a motor-truck driven by Mr. Kirk's valuable assistant, Mr. Edward Matthews (a Star member), there to be folded, stitched, and trimmed—finished. This finishing process is necessarily done there as we have no binding machine in our Ojai establishment. (Our dreams for the future include some kind, generous person who will make them come partly true by sending us a binding machine as a surprise. It would act as a symbol, demonstrating how closely the donor would be bound to our hearts in gratitude.)

After the magazine is folded, stitched, and trimmed in Los Angeles, it is sent out to our Star Headquarters in Hollywood, where Dr. Ingelman, with his staff of four devoted helpers there, Mrs. Gillespie, Mrs. Butler, Miss Fouraker and Miss McCauley (together with several kind members who volunteer) address, stamp, and sort the magazine for mail-

ing. When ready, the fourteen, and sometimes more, large mail sacks are taken to the post office, generally in motor cars offered for the purpose—and away goes the magazine on its journey of love to you.

Now, dear friends, do you realize better the care, time, labor, and expense of the little magazine that goes to you every month? Do you realize better how we appreciate the help you have given and how earnestly we appeal for more? Many letters arrive asking what members who are too poor to contribute money can do to help the magazine. There is something I can mention here that is specially needed, and I will tell you why.

Between issues of the magazine I often spend long hours in libraries, searching the opinions of specialists and authorities in books and magazines for their “last word” on any of the subjects outlined by our Head as important, so that you may be kept informed on them. If I find something, it is copied out and reprinted for your information. This review of other opinions than those of our own writers, is most important for they show the latest developments that serve to guide the direction of our work. We *must* be kept world-informed to be helpful. That is why I established the department, *Out of the Everywhere*, and I hope to have much more space to increase its scope to include a comprehensive department of *live* information. Therefore you can give valuable help if you will choose one or more subjects in the list herein outlined, and send clippings from newspapers, extracts from authoritative books, articles, etc., relative to them. Short reviews are also needed of books bearing on all the above subjects.

Do not think that because we have Field Secretaries for subjects, that they can cover the *whole ground*. They appreciate additional help as much as I do. If you cannot write articles, get others to do it for you, after you have collected authoritative data on a subject, if they need such.

Make *your* magazine *your* business; it lives to help *you*. Your subscription (included in your dues) is helping it, and is badly needed

—more than ever *now*; for we must carry out the new plan, and meet the demands of the wider work for the Order. Do not let anyone fail to renew his membership dues owing to the increase in price, because we are taking a big step forward and the work is increasing by leaps and bounds. Our necessities are keeping pace with it, but our funds are lagging behind. *Do* help them to catch up. Our enthusiasm and devotion will carry us far if we safeguard the ways and means.

In closing, let me once more thank the faithful few who send clippings, articles, and suggestions to *The Server*, and the faithful many whose subscription and dues to the Order make it possible for it to exist as a vehicle of devoted service to our Head—the consecrated channel for the sacred work of the World Teacher.

VACATION

Owing to the vacation of Headquarters' staff at the end of July we have been obliged to go to press with *The Server* much sooner than usual. Therefore, some of the contributions of our Field Secretaries have not yet arrived for this issue. They will be published next month.

Annie Besant

PATIENCE WORTH

Bended motherlike, wi' her breast deep—
Humble, uttering with assurance simple Truth
Ye, with eyes, turned toward Mecca wherein the
great Light shines.

And behold is her face lit of the Light
And the mantle of humility hath fallen upon her,
And her lips are chalices pouring sweet wine to a
bitter day.

Bending motherlike—
What an office, the leading of childhood!
For the heart of man is but a child.

The World Teacher

PATIENCE WORTH

He who presenteth simplicity;
He who maketh his heart a pillow upon which man
may lay his head;
He Whose Wisdom is simple and unadorned of self;
He whose love is a footcloth for the trod of men;
He whose hands follow all His words
In labor meting out the full light of the Word.
A Path which fellows with all men.
He and only He is fit for to teach.

—*The Messenger.*

Camp Attendance

Louis Zalk, Camp Manager

In announcing the sixty dollar fee for Camp attendance, in the April issue of *The Server*, the National Representative expressed the keen regret of the Management that this amount could not be less during the first Camp year. The permanent improvements at the Camp are being planned on a scale befitting its great purpose. We build as an offering to One for Whom our best efforts should be made.

Each member through his attendance contributes to the purchase of the land, and to the improvements we are making. We cannot measure this in terms of dollars. We do not go only to receive; we go to help forward a glad event, and to lay down our offering humbly on a sacred altar.

The National Representative also expressed the hope of the Management that there will be progressive reduction of fees for Camp attendance in the years to come, when there will no longer be the necessity for so large a preliminary outlay.

There is hardly any doubt but that the railroads will make substantial reductions in transportation charges during the time the Star Camp will be held. It is the time of year when there are low excursion rates. More definite information on this subject will be given when we have it.

A beautiful opportunity for service lies before those who can help others to attend this Camp. The management will be delighted to receive offers of assistance from those who can not only attend themselves, but who can help others less fortunate to partake of the same happiness.

In view of the extending of the date for registration, the terms for payment of the Camp fee will be as follows:

September 1st.....	\$10.00
October 1st.....	5.00
November 1st.....	10.00
December 1st.....	5.00
January 1st.....	10.00
February 1st.....	5.00
March 1st.....	10.00
April 1st.....	5.00

A slight modification in the terms for payment will be made in individual cases to harmonize with special needs. Of course, all the members pay the same amount, but some may find it more convenient to make payments at different times from those above outlined.

A great many of our brothers of the Star are troubled with the problem of how they can attend the Star Camp. So many are eager to go, but yet there is the vexing problem of how to spare the necessary time from their work or from their business. And also there is the problem of the expenditure, necessarily an important consideration to those who live at a great distance.

KRISHNAMURTI AND LEO TOLSTOY

RAY SCHULTZ

(From *The Theosophist* with special permission)

While I was a student in school, in the year 1910, I was attracted by an article appearing in one of our largest and most widely read monthly magazines—*A Prophecy by Count Leo Tolstoy*. This prophecy foretold the coming "ills" of the world. In part, he said: "And in this much troubled world, in about the year 1926 or 1928, I see coming out of the far East, a young teacher of the much needed new world religious awakening, of dark color, but not of the Mongolian, Negro or Caucasian races."

The substance of this article has always been mentally retained by me. One does not forget the unusual incidents relating to his ideals—and Tolstoy was my literary ideal. He was nobleman and peasant, teacher and cobbler; a philosophical anarchist and yet

"A lion of Russian letters." One who revealed the soul of a nation. As a novelist and philosopher, with his care of human worth, he was an inspiration to those who did not agree with him—yet he was not satisfied with fame. Through his liberal views and teachings, his was one of the greatest of modern influences on world thought. His works were of a social and political importance, he practiced what he preached.

The supposed advent of Krishnamurti—fulfilling in detail the time, origin, mission and character of Tolstoy's prophecy—may be lightly considered or it may entertain serious thought. In our materialistic time, it is only natural that things intellectual, spiritual and prophetic are readily dismissed from common thought. Do present day conditions demand the advent of new world religious thought and action? Are the adherents of the Koran, the Talmud, the book of Confucius and of the Bible, beginning to realize that the basic and fundamental principles creating the supreme thing, the summum bonum, are held in common by all mankind; and that its spectrum of love—with its ingredients of patience, kindness, sincerity, good temper, guilelessness, courtesy, generosity, humility and unselfishness—is not monopolized by any race, sect or creed? Are the old pillars supporting the oldest beliefs, creeds, dogmas and theologies crumbling? Out of the dust of ages is there arising a universal understanding—call it religion if you please—based on right principles and knowledge of right living, rather than on belief and faith, and which will take intelligent account of new truths?

The countryman and predecessor of Krishnamurti, the beloved Indian poet Tagore, who recently visited us, had much in common with Count Tolstoy. The former has, and the latter had, sacrificed all worldly ambitions, relegated nobility and the acclaim of their fellowmen, to the ash heap, and stopped to conquer the worth while things among mankind on the common plane. Tolstoy saw and decried the materialism of his day. Tagore returned to his far Eastern home, disappointed in materialistic America. His religious follower, Krishnamurti came to us without the blare of

trumpets or clang of cymbals. One day's insight into American ideals, convinced him of this same materialism. He readily distinguished the visionary, from the practical, and his first thought was of the question of America's future vision and her source of being replenished and sustained in its upward vision. He decried the servitude of the soul in exalting the service of the body. Like Tagore he was disappointed in the American people in their dominion of things material, and apparent emancipation from things spiritual, idealistic and intellectual. His message was the age old one from Mt. Sinai—the message of love and reconciliation. He emphasized our need of cultivating mankind's ability to think, and to think rightly. He did not ask, "Is America Godless?"

When Krishnamurti arrived in America we did not ask him, "What new thoughts have you brought to us for our welfare and that of mankind?" We asked him, "Is it true you play golf, resort to beaches and enjoy social functions?" Some of his supposed followers said, "Give us a sign." They could not recognize the sign given by him—the endeavor to aspire for self-improvement—to gain knowledge and wisdom, striving to be less selfish and to be nobler, better and stronger. These are the signs of all spiritual and intellectual leaders since the dawn of day. These signs do not respond to adulation and applause. What common signs are love of children, home clean living and right thinking? Count Tolstoy saw a far distant sign. He traveled toward it, and the result of his journey has been left to us in his immortal works.

Like Tolstoy, those who come to a full realization of the signs of the times, are no longer willing to countenance hypocrisies and sham—though apparently age old and sanctified. Like his, the result is a simplified mode and manner of living.

Tolstoy's thinking in direct terms and with explicit conclusions brought forth a desire to analyze, sift, investigate and test all things. He ascertained to his own satisfaction, that which is provincial, prejudice, pretense and prudery. His accomplishments warn us not to belittle, ridicule or condemn our present

day bearers and mediums of "The Light".

Although there is at present an extreme physical manifestation of things material, there is also at present a personal inquiry among all people the world over. Of our own America no one knows what the deep American heart believes. What are we rejecting that was accepted in religious thought a generation ago. The effect of modern living on faith, the weaknesses of the church, the question of an irreligious nation, the new philosophies of life, the irregularity of the host who believe the truth needs no inspiration,—just where is this mass of interrogation, sophistication and skepticism leading us to?

The pulpit, the press and lecturers question the sincerity of our religious inclinations. Millions worship in churches, synagogues, temples and cathedrals. What do they really believe and what is their real philosophy of life? Modern conditions are difficult to analyze, and all too often argued pro and con.

The whole mass of doubt, fear, unbelief, discarded dogmas and mysticism, is reaching enormous proportions, and is comparable to millions of travelers, reaching the far end of their road; and the oncoming ones adding to the confusion. What will be the procedure? What will be the outcome? Must they labor and build a new road leading them on to the future destination? Then it would seem that, with present day conditions we have new leaders to build up new avenues for religious thought. Is this the prophecy of Tolstoy? Is it about to be fulfilled? Is Krishnamurti the vehicle for the consummation of this fulfillment? As Tolstoy, so does Krishnamurti realize the fear of the littleness, rather than the largeness of life.

Many wish to be called heretics if measured by the present day standard of conventional orthodoxy. Differences in religious beliefs and practices no longer cause the friction of former years. After a long time, persons of divergent religious convictions agree with Franklin that, "The sects are like clocks. No two agree, but they all approximate to the true time." Reality, naturalness and simplicity are the present day demands of theology.

Is the time at hand for the new and modern religious leadership? Is the prophecy of Tolstoy a challenge to modern youth? Tolstoy visioned the future need of a new awakening to save the negligent, idle, lazy, foolish and careless people and societies. Tolstoy descended from a high social position, with its sentimental optimism, false trusts and always justifiable demeanor. He realized that that position in life would never bring him to a triumphant destiny. From his commonplace role in life he found the power to build character and characters—humble, honest, simple, serviceable and courageous. This constitutes the immortality of Tolstoy's works.

Inner Powers of Recognition

HELEN R. CRANE

Men who do not understand raise the argument, "How will you know it is the World Teacher? Perhaps you may be deceived and think He is here when it is not so;" or again: "Perhaps He might come and you never know it if, as you say, He is coming quietly and without fanfare."

When one knows the laws governing the coming of the Christ, he can never be puzzled about the problem of knowing Him, for he realizes that the recognition will be according to natural law.

Truth is one whether you find it in nature, in a song, a vase, a painting, a precept, or an ideal. Truth and beauty are one and inseparable and to find one is to find the other. But only he can seek who knows what it is he seeks; only he who has prepared himself with an understanding of the object of his quest can ever dream of success. Can one who has never given a thought to the blending of colors truly appreciate a Rembrandt? Scientists tell us that response to the stimuli impinging upon our nerves from objects without makes us aware of them, and that where there is no response there is no recognition. The colors in a painting impinge upon the retina, cause a stimulation in a certain part of the brain, and "awareness" of the painting comes about when a mental replica of it is formed. If anything were wrong with the mechanical apparatus of sight one could not reproduce within himself the image, which is, after all, the only thing of which he knows anything. He knows his image of the object, he does not know the object itself.

The mechanical apparatus being efficient, there is another factor which must be considered also: habits of thought. Habitual thinking along cer-

tain lines creates a familiarity, a facility for thinking in that particular direction; but that which is strange and unfamiliar cannot arouse an answering vibration in the beholder, and therefore no satisfactory image of it is created.

The ability to register and record impressions is a matter of culture. Through long ages humanity has been becoming more and more "aware"; it was not until primitive man had reached a certain stage of "awareness" that he became self-conscious. Here and there individuals have developed a specialized "awareness." They have acquired a more than ordinary capacity to respond to certain kinds of vibrations. This has been achieved by long practice in giving attention to that particular study. An aptitude for anything means that lives have been devoted to the thought of it, that is, to becoming familiar with it.

Can a man who has not thought of the technique of tone and harmony know when he hears a Wagnerian opera that it is a great masterpiece? The musician hears music of which the man of the street has not the slightest knowledge. It is everywhere about the latter, but he is unconscious of it. He has never sought the song of the trees or of the rising sun, and to him there are no such songs. The orchestra plays a symphony although the deaf man, passing by, knows nothing of it, and the painting hangs upon the wall but the blind man, being led past it, is not conscious of it.

The reason the yokel hears only pandemonium when he goes to the opera is because he has not trained himself to be "aware" of more than one or two simultaneous tones, and the many tones of the orchestra and voices impinging upon his timpanum are more than he can receive. The little nerve-messengers pick them up and hurry along with them to the brain, only to find no place prepared for them. There is no capacity in the brain to record them and they become, as it were, all jumbled and piled up, and the poor man must rush from it all. Once outside in the street he may stand and listen with keen enjoyment to a simple melody played on a barrel-organ or sung by a child, for when a few simple tones come to him they can arouse within his brain a similar vibration to themselves and he is "aware" of them.

Chinese music sounds strange to western ears because the Oriental scale has many more tones than ours and with which we must become acquainted before we can properly hear them. For instance a phonograph-record of a Chinese song was given an American musician and, when she first heard it, it was incomprehensible; she could neither follow the melody nor find the harmony. She persisted in playing it and studying it carefully, and after a time discovered a beautiful melody with an exquisite framework of harmony underneath. Now she has learned to be aware, to some extent, of the many new tones employed, but unquestionably

she never heard in that song what a cultured Chinaman would hear. His awareness of the delicate coloring of the tones would be one of established habit.

In regard to the World Teacher the same principle is involved. We should not think of Him so much as a Personality, but rather as a Quality. He is the Quality of Perfection. He is Truth, the same as beautiful music is Truth; but with the difference that the music is only one aspect of Truth, while He embraces all aspects. There is no beautiful music, no poem, picture, or statue, that is not made of the essence of His Being; artists have drawn their materials from His Storehouse to create their forms.

The World-Teacher is amongst us. He walks about and if we turn our backs He is none the less present. We could not say that any great natural event ceases to be because we ignore it. If no man visited Niagara Falls for a thousand years the water would still plunge over the rocks with superb majesty.

Who are the ones who will be able to respond, who will have an awareness of the Teacher? Surely, it will be those in whom a corresponding vibration can be set up. Speaking broadly, there is no one in whom the answering vibration cannot, to some degree be set up, but there may be factors in a man's constitution which will so offset this vibration as to make it impossible for him to recognize it. Unconsciously recognize it, yes, for every man, deep in his soul, knows the Christ.

The ones who will know the Truth when He comes are the ones who have sought the Truth. They are the ones in whom the answering vibration awakens an image of Him. They will not know Him by something outside themselves, but will know Him through the power of the image which has been set up, not only in their thoughts this time (for He is Universal Truth), but in their whole beings.

Practically every man has a modicum of interest in the Christ, even though he may not take the trouble to study about Him. He thinks he will know Him because he has been told the Bible says trumpets will sound in the air and a white-robed Figure will appear in the skies of glory. He does not realize that should all these things happen he would, as soon as his excitement died down, be certain it was a trick. Such is the quality of the lower mind, and if he had to rest upon its impression he would have little assurance he had not been deceived.

A physical fact can prove nothing beyond the realm of physics. The fact that a man appears in the sky, even with all the paraphernalia of glory, cannot prove that man to be more than an appearance in the sky; it cannot prove him the Christ. Those who care to follow a miracle-worker will have plenty of exercise, for the world is full of that ilk today; but miracles do not prove the

Christ. The only proof of the Christ is His Christhood, and that can be recognized when the principle of Christhood makes them become one with the Christ Incarnate.

Skin Breathing

GEORGE DOBBINS

In order that we may better understand the skin, one function of which is breathing, I shall give you a non-technical definition of it. Briefly, it is the external vestment or sheath of the human body, consisting of three layers, which for the purpose of this study, we shall designate the outer, middle and inner layers. The outer layer or protective covering is non-sensitive, having no nerves or blood vessels. The middle layer contains all the corpuscles of touch and the blood vessels and nerves. It also consists of a densely interwoven network of connective and many elastic fibers, the latter enabling it to contract and expand. The inner or basic layer serves as a connecting link between the body proper and the other two layers, and is made up of fatty substance, consisting of soft loosely-woven connective tissue, in and under which is found a quantity of fat. This layer lies quite loose on the body side, and as it were, serves the purpose of padding the skin and giving fullness to the figure. These layers are so closely connected that for all ordinary purposes we may consider them as one.

As you probably know, the skin is as important a secretory organ as the lungs, intestines or kidneys. It is also a respiratory organ, literally inhaling air and the oxygen contained therein, which is so necessary to bodily health; and exhaling poisonous gases which are detrimental to health, the principle one being carbon-dioxide. The amount exhaled should be about one thirtieth of that exhaled through the lungs. The skin is also an apparatus for controlling the internal warmth of the body; and is a faithful mirror of its internal condition, as it has an intimate relation with every organ in the body. Thus we begin to see that it would be a mistake to regard the skin as merely a general covering, a protective membrane or means of cutting one off from the outside world; in point of fact, it is the means of putting one in communication with that outside world.

The nervous system of the middle layer of the skin is composed principally of the nerves of touch; and the nerve endings lie so closely together and are so numerous that they may be taken for a distinct thick tissue. This intensive nerve-tissue of the skin lies free, immediately under the outer layer

and contains a large portion of the nerve substance of the entire system. It forces its way, in the form of small tack-like projections, into the mucous layer of the outer skin, especially in the palms of the hands, soles of the feet, tips of the fingers and toes and on the lips and tongue, making these parts especially sensitive. It is directly connected with the rest of the nervous system by means of the brain and spinal cord, hence stimuli applied to the nerves of the skin will at the same time stimulate other parts of the nervous system and vice-versa. Any stimuli applied to the spinal column, for instance osteopathy, pandiculation, etc., reacts favorably upon every organ of the body, the skin included.

Since the body is a unit, all parts of which react upon each other, no one method of treatment alone will keep it in good health. Each part, and the body as a whole, must be properly cared for or the whole body will get out of order to some extent. Right food and sufficient water must be taken to nourish the body; each part of it must be exercised especially the spine, from which the nerves branch out to every part of the body, carrying their life-giving force; an abundance of pure air must be taken into the lungs to supply the blood with oxygen, sunshine must be had to supply prana or vitality to the whole vehicle, the skin must be kept supple, clean and active so that its functions of elimination and breathing shall not be impaired, etc., etc. Failure in any one of these conditions will bring disorder to the whole body. These facts which show us the intimate relation between all parts of the bodily organism, also show us the great importance of the skin with regards to the whole vital process, the great harm which may be done to the entire organism by lowering the function of the skin and the great good that may result from increasing that function. The curing of disease in the future will be mostly by the so-called natural methods of treatment, instead of as now by the giving of drugs and serums. One of the principle methods of this treatment will be the massage of the skin, its exposure to fresh air and direct sunlight, hot and cold water baths, contact with the earth and her magnetism, etc., etc. Scientists now tell us that health is impossible without the various vitamins in right proportion, and that the vitamin D, so necessary especially for children, is the violet ray of the sun. Vitamin D. can be absorbed through the skin directly from the rays of the sun or consumed in foods which have absorbed it therefrom.

The many blood vessels that are contained in the skin lie a little deeper than the nerves and are so thickly placed that a slight injury, such as the prick of a pin, pierces the walls of the blood vessels. These blood vessels are either veins, carrying dark, refuse-laden blood, arteries pulsating with bright, life-giving blood, or capillaries, those slender hair-like tubes that connect the veins

and arteries. The walls of the capillaries are so thin that they permit the passage in and out of gaseous substance. They literally breathe in that which is nourishing and necessary, and exhale that which is poisonous or detrimental to the system. In this way, an uninterrupted circulation of the materials of the body is brought about, food is conveyed to every part and refuse thrown out of every part of the body. Proper action of the skin increases the function of the capillaries, which in turn stimulate the entire organism. On the other hand, gross neglect of the skin, lessens the activity of the capillaries and so seriously retards the whole process of life in the physical body. While many capillaries are found throughout the whole body, it is only those in the skin and lungs that serve the purpose of breathing. In other words, we may by neglect of the skin, allow it to become covered over with a coat of dirt or refuse, so thick that further breathing through the skin is impossible. This throws an extra burden on other organs that will eventually become diseased because of their being overworked.

A man of average size has about twenty-two square feet of body surface, and consequently about that number of square feet of skin. In the middle layer of this, there are about 15,000,000 minute shafts in and through which the nerves of touch and many little loops of blood vessels terminate. These blood vessels are for the purpose of warming the skin as well as feeding it. Besides these, there are about 3,000,000 sweat glands which have their base on the outer edge of the inner layer of the skin and extend through the middle layer to the surface of the outer layer. These glands are more numerous in some places than in others, ranging from about 1500 to the square inch on the forehead and to about 8500 to the square inch on the palms of the hands. They are about an eighth of an inch in length. The fluid excreted by these little glands keeps the surface of the skin moist and so provides a cooling system for the body. When the temperature of the body of a healthy person is raised by increased circulation of the blood, tiny drops of sweat appear at the openings of these glands and gradually run together, thus covering the skin with a warm moisture. This unimpeded outpouring of perspiration carries with it many elements of which the system needs to be purged, so it accomplishes a two-fold purpose, that of cleansing the body of waste matter and of cooling its surface.

In other special glands of the skin is formed the fat or oil that keeps it supple. It is removed by means of certain ducts or canals that open at the surface. These oil lands are found in those parts of the body where there is hair and the fat ducts often take the course of the hair surface, so that they have a common opening in the skin. The openings of the fat ducts can be seen distinctly when the skin contracts under the influence of

cold or fear. The terminations of the ducts filled with oil, are then visible as little knots. This is the peculiar condition that is commonly known as "Goose Meat". If these pores of the skin, or openings of the sweat and fat glands are clogged with filth, the discharge of the skin is stopped; and if this stoppage continues, the pores finally lose their quality of elasticity through lack of exercise. This means that they will cease to open and close under the action of heat, and so the secretion from the skin cannot be discharged in a normal way. About one-fourth of the fluid taken into the body should be discharged through the skin, and when this is not the case, the kidneys usually suffer, because they take up the work which rightfully belongs to the skin. Cases have been recorded, when the skin has done the work that the kidneys failed to do, thus showing the wonderful unity and co-operation of the various organs of the body. Now, we are in a position to understand the necessity of the daily bath, of washing the entire surface of the body, if it is to be kept in health. It is not only a matter of outside cleanliness, but a necessity in order to keep the fat and sweat glands open and active and thus assure an inner cleanliness as well. The pores of the skin are stopped up with dirt from within for the most part, with their own discharge of oil, sweat, etc. Both the sweat and oil thrown out of the body, carry a large amount of the refuse in the form of poisonous material that is disease producing, in the highest degree, when it is not released from the body. The accumulation of this morbid material in the body, because of the failure of the skin and capillaries to do their work, is no doubt the cause of many internal maladies, as well as many skin diseases, such as small-pox, etc. The body tries in this way to rid itself of poisons which have not been thrown out through normal channels.

Other things being equal, the clean man is protected against adverse conditions with which he comes in contact; while the dirty man is an easy prey for all manner of diseases. The inhalation and exhalation of the skin of a clean man takes place freely, so his other organs are very apt to work with regularity, his circulation to be brisk and lively, his blood pure, his muscles tense, his skin glowing. He is happy, vigorous and full of vitality. On the other hand, the dirty man has poor skin action and this affects him in every other way. His internal organs are sluggish from overwork, he feels the cold keenly, so puts on too many clothes and further impedes his skin action. He is languid, indolent, pale and sick and altogether unhappy in body and soul.

You are no doubt aware that many people take little care of their skin and yet appear healthy. This is only apparent in a good many instances. Usually such people develop various diseases as they grow older, diseases of the internal organs which are doing the work of the neglected skin. However, it is quite true that people who live much

out of doors in the fresh air and sunshine, who exercise much, and live a simple life generally, who eat wholesome food, drink plenty of water, etc., etc., all of which tends to keep them in a good condition, may dispense with bathing and still be fairly healthy. This is because their life is such as to promote all the other organs of elimination; and since the body is so closely united, has a reflex action on the skin also, causing it to be active despite neglect. Then too, traveling tribes of gypsies and savages, who according to our ideas take no care of their skin and never bathe in water, have a method of treating their skin with oil. It is well known that certain oils promote the activity of the skin, for instance, face creams.

While I have no intention of presenting the gypsies or similar people as models of cleanliness, yet in their own way, they do take care of their skin. Another fact has to be taken into consideration—when we compare the health of savage bodies that are not clean with the bodies of the modern man of culture—and that is that the body of the savage is built of materials much coarser than that built into the body of the cultured man, the vibrations are also much more slow in one case than in the other, so there is need for different methods of treatment. Like all free-living people, the savages in their normal state were better fitted for health than people of so-called civilized lands. They lived mostly out of doors, breathed pure air, free from dust and smoke; they wore few clothes, thus leaving their skin exposed to air and sun, both of which were absorbed or inhaled; they exercised their bodies and lived close to nature generally. It is claimed by some of the prominent Nature Cure people that the skin of the South American native, who wears the lightest of clothing or none at all, is in such fine condition, due to its being bathed in pure air and sunlight almost constantly, that the application of water is not necessary.

These facts, concerning the people who live in a primitive manner, cannot be used by one of us who would advocate non-bathing. We need the bath more than they because we do not live in as healthful an environment as they did. Water with us has to take the place of air and sunlight to a large extent. Could our bodies be exposed to sun and air many hours daily, there is no doubt they would be much more healthy and more resistant to disease. The various Nature Cure institutions, both in America and Europe, have proven that sun and air baths in conjunction with hydrotherapy and right diet will effect cures that have resisted other methods of treatment. Each person should take the best possible care of his skin, so that its function of breathing may operate to the fullest extent, and thus insure better health for his whole body.

East and West

Bessie Leo.

If one observes and studies the manners, customs, and characteristics of the East from an astrological standpoint, one realizes, as one could never do otherwise, the power of Saturn's sway over an Eastern nation. Especially to a student of the stars is the sight of Eastern life interesting and instructive; it reveals most vividly, as contrast ever does, the profound difference between Mars, ruler of the West, and Saturn, lord of the East, where all his conditions are strongly represented.

All in the East moves slowly. Time is not a consideration; while the Eastern characteristics of calmness, serenity, patience, and the entire absence of any kind of hurry, turmoil or haste, are curiously provocative of quieting the lower or concrete mind, as also the turbulent feelings, and so allowing the spiritual vibrations to come in. Coming first from West to East, that is the first great thing that strikes one—that the strain of life seems lifted, the conditions around making life more or less a perpetual holiday. Some writers term it the magic of the East. And if our astrological friends can imagine to themselves every condition of Mars changed to one of Saturn (a slowing down process) they may realize in very truth a wonderful axiom, which is to be seen on a monument in Peel Park, Salford, and which runs thus: "My wealth consists not in the abundance of my riches, but in the fewness of my wants."

In a land of perpetual sunshine, where heat is the main factor, luxury such as the Westerns know and love is not comfort, but discomfort. Indeed, the asceticism of Saturn is one of the conditions of life in the East, any form of Western comfort, carpets, cushions, hangings, draperies, etc., serving only to make one uncomfortably warm. In every way simplicity strikes the keynote of the East. The simple life—oh yes, under an Eastern sun the only life possible. There are no appearances to be kept up as in the West, and so the time given to externals, and physical things generally, is in this land devoted to prayer, contemplation, meditation, the internal rather than the external, in fact worship of one kind or another is the main factor of the life of the East; prayer at sunrise; prayer at midday; prayer at sunset; every event turns upon it, and people pass to their temples, devoted to the various Gods, with the same enthusiasm and zest that in the West one associates with business or pleasure. The "survival of the fittest," the struggle for supremacy, the arrogance of self-assertion of the West are here exchanged for peace and rest in spiritual ideals. Although it is quite true that Indians work, they work differently from Europeans. The work is a side issue as it were, and *not* the main factor of existence. The active, rajasic guna is not in evidence,

the tamasic, and in a few rare cases, the sattvic being predominant. Thus they are a patient and painstaking race; slow, cautious, reserved and suspicious, thorough, enduring, and philosophic. Science and mechanical ability, the latter especially, seem wanting in the Indian character; also it lacks energy and enterprise, these being qualifications which come under the planet Mars.

To a Western mind the Eastern is slow and stupid. When did Mars ever appreciate Saturn? An Indian does not understand rush or bustle; it confuses and overwhelms him. There is plenty of time for everything he will tell you, why rush as if it were the last hour of your existence? The duty of dharma of Saturn plays an important part in Eastern life. Duty, not rights, is the Indian's ideal.

The Indian head is shaped quite differently from that of his Western brother, reverence and obedience are the largest organs while combativeness and aggressiveness are very small. So duty, not rights appears to be India's ideal. Each person tries to carry out his own duty and interferes not at all with the duty of another. There is an entire absence of conventionality, everyone doing what he wishes. For instance, if a man chose to take a piece of carpet and sit in the roadway all day, or many days, no one would interfere with him, or even question why he was there. India is quite free, both from the redoubtable Mrs. Grundy and busybodies generally. One is left severely alone.

The devotional spirit is very strong in all Eastern people, who have a great reverence for all holy things and places, and for elderly people,—indeed, age is treated with the greatest respect, and perhaps in no land is the fifth commandment kept more than on Indian soil, where they do indeed honor their fathers and their mothers,—Saturn's influence of course. Now it has occurred to me that in the amalgamation of East and West, of Saturn and Mars lies the great hope of progress for the world in the near future, for what the East lacks the West could most fully supply, and vice versa. For energy, activity and force, even self-assertion when balanced by reverence, respect for authority, calmness, devotion, and patience, would make a splendid whole; and it all turns on one thing: *understanding*. Mars the planet of youth, Saturn, the planet of age,—if these two could be blended into one, the impetuosity of youth, the restlessness, the inquisitiveness; with the calmness, content, restfulness and philosophy of age, how great the result would be! For with the unification of these two potent forces, Mars and Saturn, the malefic aspects of both would be neutralized, positive and negative become blended, and balance would be the result.

In any nativity we are judging, we invariably note that a good aspect between Mars and Saturn produces a strong character. When the passionate nature is willing to be ruled by the lower mind, when the Raja of the senses makes obeisance to the power of the intellect, then evolution goes on rapidly; for the

plane of the lower mind is the battle ground of Kurukshetra, and Saturn is the ruler of the lower mind. Saturn loves the intellectual, and in India it is somewhat startling to find in quite young children an extraordinary love of learning. Boys in India run to school as in England they run to play. Study is to the Eastern mind a joy, and books a necessity. It is a land of seriousness and gravity, its quiet joys give birth to but little laughter; truly a product of Saturn is the Eastern character, as the West is a child of Mars.

The qualities of Mars and Saturn united, welded into one, would make a marvelous polity, and a wonderful and powerful nation, for unity is strength, and in the day that East and West amalgamate, understand each other, become brothers, a wonderful era must dawn for the salvation of the world. According to the position of Mars and its aspects many changes and mighty upheavals are likely to be very much in evidence, but as *destruction* always goes before *construction*, this means only a breaking up of forms too rigid to act as vehicle for the life, and thus a setting free of nascent life, and a reshaping and remodelling of matter until a higher curve of the spiral in the round of life is reached. This will be the order of things apparently, for the stars blazon forth their message in the sky, which only the wise can understand. The old order changeth, giving place to the new; all that is seen in the exaltation of truths preserved—Mars exalted in the East, but the force of the new order applied to the old? When man or woman is called to serve the world in the service of truth, they have indeed come to birth. The new order declares by the life of the individual, is near when a man can strike that blow which shall blend to a new life of men, and the world will receive Him, manifested in the life of the individual—Krishna—already been said is *HERE*.

without peace, and if the consciousness is miserable what is there that can give pleasure?

For long years the astrologers have waited for this dawn, the dawn of the Light of the World. Last time He came He said He came unto His own and His own received Him not. This time He preaches a new gospel—not the gospel of sorrow, but the gospel of joy—and as all humanity seek happiness may *this* message reach the *hearts* of all.

—Herald of the Star.

I TAKE MY STAND

MAUD BRUNTON

For Peace, Purity, Patience,
For Growth in Goodness and Greatness,
Simplicity, Beauty, Bliss.

I RENOUNCE

Sensuality, Selfishness, Sadness,
Degradation, Disaster, and Death,
Brutality, Ignorance, Egotism.

I TAKE MY STAND

For Justice, Gentleness, Joy,
Courtesy, Kindness, and Care,
I Wait, I Watch, and Beware.

I GLORY

In Industry, Inspiration, Intuition,
The Wings of the Soul Unfolding,
And power to Help my Fellow Men.

CALIFORNIA

ARTHUR BRISBANE

(World traveler and noted writer)

The wonder of California is the energy—ceaseless and extraordinary—of California's people. When first you arrive you say, "Beautiful, but too beautiful for work. Who would waste time or sin against his own happiness by working in this garden of the world?" You look about and see, amazed, the California people—men and women—at work with intense energy. And if they rest after working hours, it is to sing California's praise or pity you, not yet a Californian.

You are no longer free, once you have known the mountains looking down upon the magnificent Pacific Ocean, the long stretches of beautiful groves and vineyards, colors of flowers, earth and sky, and the warm hearts of California's truly American people.

There is no such land elsewhere on this earth. Any rival of California is as unthinkable as a rival of the sun shining in the sky. Those who have traveled and compared know it.

Visitors in California are warned to begin now making plans to return and live permanently. They may not know it, but that is their destiny. To see California once means that you will return, and to return means that you will live in California. *Los Angeles Examiner*.

How to Play the HOHNER Harmonica

By M. HOHNER

Hohner Harmonicas enjoy the reputation of being the world's best make. They are the individual choice of the professional and expert player. Perfect in tone, faultless in construction, they assure the performer absolute satisfaction. Awarded the highest honors at all leading international expositions.

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HEADQUARTERS NOTES

DATES CHANGED

of

1928 CAMP

Our Head has given his consent to change dates of the camp to

May 21st to May 28, 1928

This change has been considered advisable due to the fact that the summer railway excursion rates here start May 15th.

HEADQUARTER'S
VACATION

Headquarters is going to have a three weeks' vacation this year, from August 1st to August 22nd. I therefore ask members not to send any letters or communications, requiring an immediate answer, which would arrive between July 28th and August 20th. Dues and donations may be sent as a receipt can be sent later.

Please send all articles and communications for the September *Server* to its Editor, Marie Russak Hotchener, 140 Hollister Ave., Ocean Park, Calif., before August 5th.

J. A. I

THE EDITOR TO VISIT CHICAGO

The Editor of *The Server*, Marie Russak Hotchener, expects to attend the Theosophical Convention in Chicago at the end of August.

STAR CENTERS

Members will please change the first sentence under the heading *Star Centers* in my *Star Organization* article in the *July Server* to read:

A Star Center consists of five or more Star members in any given locality. When there is but one Star Center in a city or town, it shall be known by the same name as the city or town. In large cities where there may be more than one Center the members of the Centers formed after the first Center may select the names by which they wish their Centers to be known.

* * * *

HEADQUARTERS' NEED

The donations for the International Self-Denial Month of May have now reached the total of \$4,111.31. I think we may all feel happy and proud of this renewed proof of the spirit of sacrifice manifesting in our Star membership. This love offering to our Head is being sent direct to him at Ommen for his work.

Now I have, however, seriously to ask the bounty of this very same generous spirit for our own local funds. We have, for several months, been running behind in Headquarters' expenses, due to the fact that our Star members have concentrated on the International and other funds. While I have rejoiced that they have been so generously helped still I must now ask everyone of you, who possibly can, to help maintain our General Fund. It is this fund that must meet all Headquarters expenses; and we are obligated to pay back part of the \$5,000 we were forced to borrow from Headquarters Fund, which, in turn, had therefore to borrow this whole amount from the Bank to meet our needs.

So, please, let the General Fund and Headquarters Fund now have your undivided attention and goodwill.

Members are requested to send *separate* checks for each fund when they are contributing to more than one fund at the same time.

REGISTRATIONS AND DONATIONS

Star Camp registration fees should be sent directly to Maude N. Couch, Starland, Ojai, Calif.; and donations to the Happy Valley Foundation directly to Mr. Louis Zalk, 300 Michigan Ave., Duluth, Minn.

ANNUAL DUES

Star Members, Attention!

Annual Dues

September 1st, 1927

to

September 1st, 1928

\$5.00

Payable at any time now.

1928 STAR CAMP

The Camp fee covers eight days of board and camp lodging—the day of arrival, the 21st of May, the day of departure, the 28th of May, and the actual six days of Camp activities. Each person must bring his own blankets, sheets, pillow-cases, towels, plates, cups, and cutlery.

The \$60.00 Camp fee must be paid as follows:

\$10.....	September 1
5.....	October 1
10.....	November 1
5.....	December 1
10.....	January 1, 1928
5.....	February 1
10.....	March 1
5.....	April 1

No refunds can be made under any circumstances.

All remittances should be addressed to Maude N. Couch, Starland, (near Krotona) Ojai, California. Do not send them to Hollywood.

Due to the great financial obligation under which the Star Camp labors, the Management has been obliged to decide on only one form of registration—\$60.00 Camp-attendance.

This will apply equally to those who live entirely in the Camp or who prefer to board or lodge or both outside the Camp.

There will be a special Baby Camp in charge of competent people, set a little apart so as not to disturb the rest of the Camp. Mothers will naturally sleep with their little ones at the Baby Camp. The Camp Management has decided that all babies and children under the age of fourteen years are required to pay only half the Camp fee, or \$30.00.

In a very few special cases, the National Representative will make exceptions for young people under eighteen years of age.

Star members *only* can attend the Camp.

The Camp attendance for 1928 will probably have to be limited to 1200 persons.

Registrations will be accepted in order of arrival.

Tents for two persons are the standard. For three or four if desired. Tents for one person, \$5.00 extra.

Each one of us should contribute something every month to the Starland Fund, whether we can attend the 1928 Camp or not.

AMERICAN STAR ACTIVITIES

1. GENERAL FUND: (Current office and general expenses.)
2. STAR HEADQUARTERS FUND: (Paying off Hollywood mortgage, and building new Headquarters in Ojai.)
3. SELF - PREPARATION GROUP FUND: (Headquarters operating expenses. Cost of Manuals.)
4. STARLAND FUND: (For paying off notes and Mortgage on newly acquired land in Ojai.)

INTERNATIONAL STAR ACTIVITIES

1. INTERNATIONAL STAR FUND: (SELF-DENIAL.)
 - (a) The three Centers,—Adyar, Ommen, Ojai.
 - (b) Traveling Expenses.
2. ARYA VIHARA FUND: (OJAI CENTER)
3. ANANDA FUND: (Donations to Self-Preparation magazine.)

ALL checks should be made payable to the Order of the Star in the East 2123 Beachwood Drive, Hollywood, California. The Fund for which the donation is intended should be stated not on the check itself but in the letter.

THE FIELD

RELIGION, EDUCATION, SCIENCE, CHILD WELFARE, PRISON REFORM, HYGIENE,
LEGISLATION, PSYCHOLOGY

SCIENCE NOTES

Herbert Radcliffe, P. O. Box 1253 Hollywood, Cal.
MAN AND HIS ANCESTORS

Fundamentalists and modernists will alike have to change their conceptions if they accept the conclusions of Prof. Henry Fairfield Osborn, President of the American Museum of Natural History in New York City.

The general conception put forward by scientists in recent years is that an apelike creature was the progenitor of both men and apes. It is rather interesting that Dr. William K. Gregory, formerly a pupil of Professor Osborn, should urge the reasonableness of this conception while Prof. Osborn believes "that the fore-runners of modern men were 'dawn men,' who developed independently of the apes from some prehistoric animal not yet discovered."

Professor Osborn suggests that traces of man's unknown progenitor might be found in Central Asia where he thinks he first existed.

To readers of occult literature this suggestion seems almost uncannily accurate, for they will remember that in Dr. Besant's and C. W. Leadbeater's *Man: Whence, How and Whither*, it is stated that the modern races of mankind emanated from Central Asia.

Madame Blavatsky in *The Secret Doctrine* states definitely that man did not descend from the ape, but that the so-called anthropoid ape is the hapless descendant of a godless union between primitive man and primitive animal. Man, as we know him today, endowed with mind and spirit, had no ancestor but man; and though there is a relationship between his animal-physical body and the animal kingdom, that relationship cannot be established by physical data on this earth, because it did not occur here. The "missing link" of science must continue "missing" because it existed on another planet. So say the old teachings.

ELIMINATING BAD ACOUSTICS

Emile Berliner's name as an inventor has not had the publicity of some others, though he invented the microphone, the electrical transformer, and the flat disk Victor record which supplanted the original wax-covered paper-cylinder records. For some time past he has devoted himself to the problem of defective acoustics. Every public speaker knows how greatly halls vary in this respect, some being easy to talk in, and some practically defying every

effort to make himself heard by his audience. Mr. Berliner says:

"Usually when an auditorium is treated for defective acoustics, the walls are covered with some porous, sound-absorbing material such as felt. This reduces the volume of all the bad sound, as well as the sounds you want to hear. On the other hand, wooden walls, especially pine or spruce, are ideal for auditoriums. They vibrate freely. It is logical to conclude that the cause of bad acoustics is the hardness or rigidity of the usual stone or concrete walls."

Mr. Berliner's remedy is an acoustic tile, which he has perfected, which looks like a stone panel, but which has a hollow interior so that it is resonant. He needs to insert this tile into about only one-quarter of a hall where the acoustics have been very bad, and the trouble is ended.

The Board Room of the District Commissioners of Washington, which suffered from bad acoustics for years, was recently treated by Mr. Berliner with the result that it is so perfect acoustically that two people can carry on a conversation in an ordinary tone of voice from different ends of the room, and be heard distinctly. Milton Wright, in a recent *Scientific American*, gives many details of the facts from which the above has been written.

MORE ABOUT ANTS

Those who find these little creatures interesting to read about (but not to eat from the sugar bowl) will enjoy a new book, *The Ant People*, by Dr. Hans H. Ewers, reviewed by Hyatt Gibson in *Popular Science*.

The Humpbacked Ants, which inhabit the tropical forests of South America, build their nests of molded earth in the treetops so as not to be swept away by torrential rains. "Each of these nests is a hanging flower garden and the plant roots hold it together. The ants deliberately plant their garden with seeds. Some of the plants in these gardens are found nowhere else in Nature. And each individual species of Humpbacked ant cultivates a different kind of flower in its airy garden; a fact that makes it difficult to believe the planting of the seed was accidental. . . .

"Queerest of all perhaps is the self-sacrificing Honey ant. Most ants feed each other mouth to mouth from their crops; but certain of the Honey ant workers have special, enormous honey sacs attached to their bodies. They are hung up alive by their hook-like feet, on the roof of the underground nest, where for the rest of their lives they serve as honey casks for the ant city and are 'refilled' by their sisters when the supply runs low."

Motorists will not fail to discern how man has copied this ant practice in the modern gasoline filling station.

Dr. Ewers says that one of the most curious signs "is an army of Nomad ants encamped for the night. Hundreds of thousands of them mass together in a living ball, sometimes a cubic yard in size, the queen and brood on the inside. Most surprising, passageways are left open through which ants can run in and out of the ball over the bodies over the bodies of their fellows. In case of flood, of their fellows. In case of flood, the strange ball will float."

RELIGION AND THE CHURCHES

Field Secretary, MRS. ADA KNIGHT TERRELL, M. A.,
Payette, Iowa.

The Right Honorable Lloyd George, former British Premier, has given his opinion on race persecutions as follows: "Of all the bigotries that savage the human temper there is none so stupid as the anti-Semitic. It has no basis of reason—it is not rooted in faith—it inspires no ideal—it is just one dank and unwholesome bed of weeds that grow in the morass of racial hatreds.

FEDERATION

An historical glimpse from a recent Federal Council Bulletin, is as follows: "When the Puritans arrived on our shores, they had no intention of having anything to do with the Pilgrims at Plymouth Rock. But when illness broke out in Massachusetts Bay Colony, Governor Endicott turned to the Plymouth Colony for the services of a physician. As a result of the contact thus established, the Governor discovered that: 'God's people are all marked with one and the same mark, and sealed with one and the same seal, and have, for the main, one and the same heart, guided by one and the same spirit of truth.'

"What Governor Endicott thus learned three hundred years ago, and what others in every age have learned when they have come really to know their fellow-Christians in other groups, is the spiritual basis of church federation."

ANTIPATHIES

The Federal Council Bulletin also contains an answer to the question, What hinders church co-operation? in the following statements: "According to the surmise of the average onlooker, the chief obstacle to federation and federated action lies in the antipathies with which rival denominations regard one another. Those versed in the experimental facts of the case know, however, that there is much less divisive jealousy among the denominations than popular opinion presumes. Outside certain limited circles the doctrine of a spiritual Church

of Christ embracing all denominations rules Christian thinking very effectively, and creates a real desire to exhibit to the world a solid front."

SUPPORT OF WAR

At the meeting of the *World Alliance in Pittsburgh*, on *Armistice Day*, Rabbi Wise, spoke as follows: "Whatever else may be the result of Armistice Day, whatever part America may undertake to play in relation to international problems and difficulties, certain it is that the churches of the world, yours and mine alike, must greatly and daringly lead in laying upon the hearts of the American people that there is no war which America could wage today with any real or imaginary enemy which we of the churches would be prepared to support. It is not too much to say that no war can be fought without the countenance and support of the churches. That ought to mean war will not again be waged by America."

WHAT IS RELIGION?

Fletcher Harper Swift, in the *Open Court*, gives some interesting conclusions on "What is Religion?". Among other things he says:

"Whoever would attempt to answer today the question, what is religion? must view religion as a continuous element in human experience. His conception of religion and his definition must be broad enough to include religion in its earliest and most primitive as well as in its latest and highest forms of expression; the paroxysms of the devil-dancer are as much his concern as the fastings of the Christian saint. Such a conception must include not merely rites, sacrifices, but thoughts, emotions and deeds.

What is it that distinguishes a religious emotion, thought, or act from one which is not religious? What makes the washing of hands or of feet, marking an earthen jar with a cross, religious acts or merely hygienic acts? Is not the test in each and every case a subjective one, namely, whether or not there enters into the emotion, thought, or act, some element or recognition or a power worshipped or regarded as sacred? Moreover, is not the extent to which any such emotion, thought, or act is religious, determined by the degree to which this element of worshipful recognition enters into it or dominates it? On what other ground was it that, when the pious monk, who, before he forsook the world, had been a professional dancer, stole secretly into the sanctuary and danced before the shrine of the Virgin, the act which, at one time, had been a profane act was accepted and rewarded as a religious act? In like manner, (and many sermons have been preached on this theme) any act, no matter how sacred, ceases to be religious the moment the attitude of those performing it ceases to embody this religious element; more than this, it may become impious. . . . In its most advanced as well as in its most primitive form of expression, it is the subjective or inner attitude and state of

the individual or group which determines whether any feeling, thought, or act is, becomes, continues, or ceases to be religious. An aesthete hangs on his study wall a cross and keeps a lamp burning beneath it day and night. If he does this simply to display the cross as a work of art or as a memento of a trip to Rome his act has no religious value and in truth, it may shock his deeply religious friend. On the other hand, if his motive is religious, the act is religious also.

"Marett, who approaches the subject from this point of view, writes: 'We define then, the religious object as the sacred, and the corresponding religious attitude as consisting in such manifestation of feeling, thought, and action in regard to the sacred as is held to conduce to the welfare of the community or to that of individuals considered as members of the community.' With these facts in mind, religion may perhaps be defined more briefly as consisting of any and all responses whatsoever, believed to be beneficial, made by an individual or a group in recognition of a power or powers worshipped."

CHILD WELFARE

Mary Alice Hudson, Field Secretary
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A GREAT SACRIFICE

Mr. Frazier Hunt in the *Cosmopolitan* describes an interview with Dr. Harry Steenbock of the University of Wisconsin, who has sacrificed great riches, just for the sake of humanity. Mr. Hunt says:

"I have spent three days with a man who has just turned down a million dollars in order to keep faith with himself and with humanity.

"He is a slender, shy, forty-year-old-Wisconsin-born scientist. His name is Doctor Harry Steenbock and he is a professor in the Department of Agricultural Chemistry of the University of Wisconsin.

"A few men in the world have thrilled me with the power of faith—Gandhi of India, a little native missionary in Japan, a lay brother working his miracles in a monastery in Montreal, a boy fighter in Siberia—and now this gentle scientist.

"He had discovered a way of treating ordinary foods with ultra-violet rays, so that these foods would be a cure for rickets—and in our cities there are thousands of children suffering from rickets in one degree or another. It was a discovery as important to humanity as Doctor Banning's discovery of a cure for diabetes; perhaps even more so because there are ten cases of rickets to one of diabetes.

"Food manufacturers offered him royalties that would run into millions for his rights to the patents on this discovery. Without a moment's hesitation he waved these offers of wealth and ease aside and

turned over every penny of his rights to an especially formed Wisconsin Research Foundation, with the single provision that the money be used for further research.

"'But, Professor Steenbock, what do you want out of this yourself?' the members of the Foundation board asked him.

"'Only the right to work, only the chance to continue my experiments as long as I live.'

"So it was that this gentle teacher kept faith.

"Chronologically, the drama unfolds about like this: For many years it had been known that cod-liver oil could help rickets. In 1919, German scientists, experimenting with children suffering from rickets, found that they could be cured by treating them with the ultra-violet rays from a quartz mercury vapor lamp.

"Now, here is where Steenbock had his great 'hunch.' Scientists believed that this almost magic action from the ultra-violet rays was effective only with living bodies. If a cure works through living tissues that have had the rays, thought Steenbock, why wouldn't it work if we apply these ultra-violet rays to dead tissues? He spent night and day in his laboratory. . . . And finally last summer, in connection with the work of Dr. Amy Daniels, of Iowa University, children suffering from rickets were fed treated olive oil and improved. Through a thousand experiments, Doctor Steenbock and his assistants proved that all sorts of foods could be "shot" with the ultra-violet rays and given the same strange property of bone-building and ricket-curing.

"Now comes the money end of the story. From time to time Doctor Steenbock published his findings. Food purveyors became interested.

"One concern approached Steenbock with a royalty guarantee of \$900,000 for only part of the rights, as soon as the patents were secured and the commercial processes developed. Very calmly Steenbock figured it all out. The discovery must be patented because if he made the sentimental gesture of "giving it to the whole world" unscrupulous men would grab the patent. But he wasn't interested in patenting it himself. He offered it to the University of Wisconsin, but the University had no funds or machinery to go into business. Then Doctor Steenbock, in collaboration with Dean Slichter, of the Graduate School, Dean Russell, of the Agricultural School, and George Haight, President of the Wisconsin Alumni Association, worked out a plan to form the Wisconsin Research Foundation, to which body he turned over all his rights. Not a single penny of profit has or will come to Professor Steenbock's hands

"It is good to know such things, because it straightens out some of our twisted view-points on life today—it revives some of our lost faith, and awakens new faiths."

PRISON NOTES

Edith Lee Ruggles, 2126,
27th St., Sacramento, Cal.

Arthur Brisbane, celebrated columnist, asks an interesting question in connection with some prisoners who wept when an opportunity was denied them to save some boys from drowning. Star members, who are familiar with the ancient wisdom, would perhaps make some such answer as is suggested below.

Mr. Brisbane says:

"On the Hudson, not ten yards from shore, off Sing Sing prison, three boys were struggling. Prison guards could not leave their duty to save them. Convicts begged permission to save the boys, but the guards, rifles leveled, forbade them to follow their impulse, jump into the river and pull the drowning boys ashore.

"The three boys drowned while guards and convicts looked on, some of the latter weeping.

"To have saved one of these boys might have secured for the convict a pardon from the Governor, but the prisoners had not that thought in mind. They wanted to save the drowning boys almost within reach.

"Once more those convicts feel that they never had a chance, not even a chance to help others, at risk to themselves.

"They had a bad start in life, most of them, and things have gone wrong with them ever since. When they missed the opportunity to save life, it was not the guards' fault, they had no alternative.

"If the fact that the prisoners had no chance in the beginning is not the fault of society, whose fault is it?"

Whose fault is it? The fault of society to the same general extent that society is at fault for imperfect methods of child welfare, child education, unwise treatment of first offenders in crime, etc.; the fault to some extent of any persons who may have imparted criminal tendencies to these prisoners. But primarily and permanently it is each individual who is the impelling force in his own evolution according to the laws of reincarnation and karma. By his own sentiments and deeds in past lives and in this one, he sets going certain causes which eventuate in certain inevitable effects. Whether these effects are those which are classified as "wrong" or "criminal" depends entirely on what the individual himself has done. By this philosophy the responsibility is placed definitely on the individual himself. When he commits crime it is because he is ignorant of the wisdom and happiness of right living; experience alone can teach him this. Therefore the direct answer to Mr. Brisbane's question (Whose fault is it?) is, The individual's.

However, that does not relieve society of its responsibility, both collectively and individually; collectively, through its organized educational, political,

and other agencies, ever to improve its attitude and its methods; individually, in that each person should strive to guide his own mental and physical activities so that they avoid the things that are wrong and criminal, and tend steadily to perfect him in right thinking and doing, which is the goal of evolution.

H. H.

ANIMAL WELFARE

Mrs. Marie Saltus, Field Secretary,
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The first prize of \$50 cash, for the best editorial on Be Kind to Animals Week printed in any periodical between March 1 and April 30, 1927, was awarded by the American Humane Society of Boston to *The Evening News*, San Jose, Calif., for an editorial written by R. L. Burgess, the editor of that newspaper. Below is the editorial.

BE KIND TO ANIMALS

"Be kind to animals, you're one yourself," said this newspaper some years ago, and since then the saying has been widely used by humane workers all over the country. And we do always feel, when this week comes round, that it is important to remind human beings that the animals are very much like them, and that if they wish to know how animals feel when mistreated, the best thing to do is to remember how human beings feel when mistreated. This may seem elementary and platitudinous, but all humane workers know how many people fail to put themselves imaginatively in the place of the animals.

On this one week in the year, the animals are privileged to say to us, in the words of Shylock: "Have we not organs, dimensions, senses, affections, passions, fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us do we not die? and if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that."

If you think this is exaggerated when put in the mouth of an animal, please remember—any dog owner will tell you that this is true—how a dog can laugh. Remember, too, how many men have died because they had wronged a horse or elephant which, when the time came, got that revenge spoken of by Shakespeare.

Still, there are people who indignantly repudiate, as a theory, any notion that human beings and animals are alike. As a theory, we say, for they accept it readily enough as a fact. Just let such a person be left without human companionship, and see how readily that person will turn to an animal for companionship. The stars are beautiful, but they do not purr as your kitten does. The wind purrs, but it is not so beautiful as that same kitten. All the things that you love in nature and in man

can be found in the animals that you love—the fierce impulsiveness, the gentleness, the cycle of birth and growth and death, the comedy, the weariness, the zest, the tragedy.

Secrets of your own soul are divulged to you by your pet animals. Each posture they take is a picture of some state your own soul either habitually dwells in, or at times attains to or descends to. Moreover, you receive these important secrets of the soul more readily when they are divulged to you by these little furry companions who live unconsciously that life of the spirit which you live consciously and at times with so much pain. Weary of the many faults of the human mothers you know, turn to your little dog or cat who has been deprived of her young, and see the wistfulness, the mother-yearning that wells up in her cries and restless stirrings. Or see that same dog or cat or mother bird left in proud possession of her young, and behold once more the ancient miracle of motherhood, that glorious manifestation of love and care for the weak and clumsy and inept. From this refreshing bath in the warm simple emotions of these little friends of yours, you return to the human plane invigorated and inspired once more with faith in your fellow-men and women.

We could not love our brother man and sister woman so well did we not again and again descend to this deep sea of animal beauty and simplicity, where the primeval emotions move, and, there simplified and restored to the primal rhythm of our own nature, finally return to humanity enriched and strengthened and hopeful. "Love me, love my dog," is the saying. But it is also this: Love my dog, love me. Behold the honest bravery and affection of my dog, and perhaps you will be better prepared to look under all the veneer and find those same primal qualities in me.

And so we say once more: Be kind to animals, you're one yourself.

CRIMINAL WELFARE

Anita Whitney's Case in Brief

Charlotte Anita Whitney comes of one of the best families in the United States. She is the daughter of a pioneer lawyer of San Francisco and the niece of the late Stephen J. Field, for some years Chief Justice of the United States Supreme Court. In 1899 she was graduated at Wellesley. Soon after graduation she became interested in the poor of the great cities of the east and resolved to devote her life to ameliorate their condition. For seven years she was the extremely active secretary of the Oakland Associated Charities. She was a leader in the fight that abolished the notorious Emeryville racetrack and gambling ring, incurring enmities that have since pursued her. She gave powerful support to the Red Light Abatement Act

and the fight for prohibition. She spoke and wrote and worked for Irish freedom, for fair play for the Negro, for compulsory physical education in the schools and in opposition to militarism. No good cause appealed to her in vain. She always gave in lavish measure of her time, her means and splendid abilities to the cause of human betterment.

She was president of the California Branch Collegiate Alumni, 1894-5; president of the College Suffrage League, 1910; organized suffrage leagues in Wisconsin, Oregon and Nevada, 1910, 1911, 1912; president California Civic League, 1910-11-12; second vice-president National Suffrage Association, 1911-12; second vice-president Public Welfare League of Alameda County, 1913; worked with Legislative Council of Women on Juries Bill, for a second institution for the feeble minded and for an industrial farm for women, 1914.

Her constant contact with misery made her a Socialist. When the split came in that party in 1919, she swung to the left and joined the Communist Labor Party. In fact, the Oakland Socialist local, to which she belonged, went over bodily to the left wing organization. It was for her participation in the first meeting of the Communist Labor Party at Loring Hall, Oakland, November 9, 1919, that she was arrested, tried and convicted under the Criminal Syndicalism Law. Specifically, it was charged in the information that she had helped to organize the Oakland Branch of the Communist Labor Party and that such party was organized to aid and abet Criminal Syndicalism. Two months later she was placed on trial before Superior Judge James G. Quinn and a jury composed of six men and six women. The prosecution in opening the case said: "We expect to show that Miss Whitney was for a long time a member of the Socialist party; that she joined with the radical group when it broke away and formed the Communist Labor Party; that this group adopted the Communist Labor program as formulated at the Chicago convention and by this act indirectly approved of what the Third International had done at Moscow in March, 1919, and that she was in sympathy with the Moscow manifesto and the I. W. W's." The proof failed to connect Miss Whitney with the Moscow manifesto or the I. W. W's. The other parts of the charge Miss Whitney did not deny. She was convicted and was sentenced to San Quentin for from one to fourteen years. She was released on bail pending appeal to the Supreme Court of California and to the Supreme court at Washington. The judgment was affirmed by both these high courts.

What do the people of California say? Shall this fine woman who has given her life for the good of her fellowmen and women wear a prison garb and perhaps end her days behind prison walls?

Condensed from J. H. R.—The Forum

(Governor Young has pardoned Miss Whitney, and there is general rejoicing. Ed.)

OUT OF THE EVERYWHERE

M. R. H.

WHAT FISHES SEE

"The color senses of fishes have been profoundly studied in the last few years. We know now that not only do fishes see colors but that they appreciate shades unknown and inconceivable to us.

"In two quite different fashions it was found out that fishes know the differences between colors. The first method of investigation was this: Certain fishes—notably the flat fishes such as the plaice, sole, and turbot—have the power of changing their dress. They can assume one pattern of color or another at almost a moment's notice. These color changes are brought about in the fish's skin by minute cells or bags of dyestuff. These are microscopic bags, each of which can be extended to cover a wide area or can be retracted to a point. When bags of a certain hue are extended, the fish's skin assumes that color, and when these same bags are retracted, the skin lacks the tint in question. The movement of these color bags is controlled by nerves which get their signals from the brain. Now it has been found that these fishes can rapidly adapt their color patterns to the pattern and to the colors of the ground upon which they lie. Evidently, then, the fish sees the different colors of the pebbles with its eyes, and the brain telegraphs the signals to the color bags so that the skin pattern imitates the stones.

"A second line of study has led to this same conclusion. It has been found that fish can be trained to take their food off different colors. And once trained, they will return always to the same color whether food be placed on it or not. They make no mistakes between tints, and this proves they appreciate color differences."

"Light passing through a prism is split into its component rainbow colors just as it is in passing through rain-drops. As one end of the scale is red, then come in order yellow, green, blue, and violet. But beyond the violet there are still other radiations to which we must not refuse the name of light rays, altho we can not see them. Our eyes are so constructed that they lack the necessary apparatus to appreciate these radiations out beyond the violet, and we give them the name of ultra-violet just because we can not conceive of their real color. If we can not see them, how then do we know that the ultra-violet radiations exist?

"To return, however, to our fishes, this recent research work has brought out the fact that in their watery home they live in a world richer in colors than our own world. For not only do the fish distinguish all the colors which we can see, but in addition they perceive the ultra-violet.

"These details of color sensitiveness are of the greatest importance to the scientist. But the most

startling fact that has emerged from the researches is the fish's appreciation of the ultra-violet as a color, of which we have not conception. An old English saying has it that blue is true, yellow is jealous, green's forsaken, red's brazen, white is love, and black is death. What quality would be attributed to ultra-violet?" *H. Munroe Fox—The Forum*

THE NEW RACE

I hear the Manu call his own,
From lands, both far and near;
The band of pioneers has grown,
For service is most dear.

I see their faces turning West,
To skies of radiant blue;
Where chosen lands of happiness,
Are consecrated too.

Out of the East a Teacher Great,
Traveled o'er land and sea;
The Manu's plans to help create,
And teach men to be free.

Oh! Pioneers, how great thy task,
This higher race to mould;
Ye chosen men of ages past,
His plans you're to unfold.

E. Viola Wright.

THE GREATEST OF CONQUESTS

Dr. R. L. Alasker

He who masters himself no longer desires to rule over others.

He who tyrannizes over others enslaves himself. Ruling others is not the great thing in life.

It is service that is important.

The kingdom over self is the greatest domain in the universe.

To serve best one must make the greatest of conquests, the conquest of self. Otherwise one will be swayed by the emotions and then one renders inferior service. When one has gained the victory over self it is clearly apparent that most of the things for which human beings strive are of no permanent value.

When a person finds himself shying at obstacles he should take firm hold of the reins and keep them taut until the danger has passed, or the passions may take the bit in their teeth and make a dash that will prove disastrous or even fatal to the individual.

He who allows anger and other violent emotions to sway him becomes a pauper and an outcast from the kingdom within, where he should ever remain enthroned. If the emotions are too violent the gates of the citadel may close so firmly that they can nevermore be opened and then he who should be a king becomes a permanent exile from the domain where he ought to rule.—*Correct Eating.*

THE BATTLE AGAINST ALCOHOL

Alcohol is an old-time enemy of the human race. It was apparently the first of the many bewitching poisons to which man has become enslaved, and the battle against alcohol is therefore one of the oldest of all reform movements. Noah's disgraceful debauch was a warning example to the ancient world, and early in Jewish history teetotal societies known as Rechabites exemplified the advantages of total abstinence, of which the exploits of Sampson afforded a picturesque demonstration. Said Solomon, "Wine is a mocker," and modern research has demonstrated the scientific exactitude of Solomon's dictum.

In the study of the effects of alcohol by the aid of modern instruments of precision so exact and delicate that the results cannot be questioned, it has been shown that alcohol in small doses as well as large doses, is always a poison.

Dr. W. R. Miles, a well-known scientist, in a series of one hundred and sixty-six laboratory experiments, made in the Boston Nutrition Laboratory of the Carnegie Institution, found that the invariably effect—to use his own words—"decreased human efficiency." Nerve sensibility was lessened; that is, all of the senses were less keen. Muscular movements were slowed and rendered less accurate. Mental operations were also slower and less exact.

The decrease in efficiency was, in the majority of cases, about five to twenty per cent, but in some cases, was much more than this. For example, in the case of typewriting, there was not only a decrease in the rate of finger movement, but errors increased 40 per cent and illegibility increased 55 per cent. These results were produced not by huge doses of alcohol, but by such quantities as are regularly imbibed by so-called *moderate drinkers*.

It is important, also, to note that these striking effects were produced by such dilute solutions as 2.75 per cent, equivalent to the lightest beers and wines.

Recent investigations have shown that there are not grounds for regarding alcohol as a heart stimulant, according to Dr. J. D. Rolleston. The most that can be said for it is that it acts as a narcotic, and in persons accustomed to its use produces a sense of comfort. Since his appointment as superintendent of a fever hospital, the amount of alcohol ordered on the diet sheets has been reduced from about thirty ounces daily to nothing, without any ill effects. On the contrary the mortality from diphtheria, in which disease most of the alcohol was formerly used, has been definitely lowered.

Dr. J. H. Kellogg in *Good Health*.

DOGMATISM

Dr. Glenn Frank, President of the University of Wisconsin, is reported by the *McClure Newspaper Syndicate* to have pointed out the dangers of dogmatism in the following terms: "First, dogmatism devitalizes our lives centering our attention on the

externals of life and diverting our attention from those *internal* issues of life and growth that make us men instead of machines. When we bow to the dogmatism of the crowd and obey its commands to be like the rest, we must pay an absorbing attention to the way we state our beliefs, the amount of goods we can manage to own, the way we spend our means, and all those *external* things that make us look orthodox to the crowd.

"Second, dogmatism delimits our lives by robbing us of the spirit of adventure and personal growth, and limiting our activities to following in detail the crowd orders regarding what we are to believe, what we are to feel, what we are to admire, what we are to aim at. This delimits life; it cuts down the wide range enjoyed by the man who maintains his right to experiment with life.

"Third, dogmatism demoralizes our lives by making us the subjects of a mechanical drill of our thoughts and actions by the crowd dogmatisms instead of trusting our thoughts and actions to grow under a self-discipline. The man who hands his mind over to the forced drill of a crowd surrenders his soul and ceases to grow.

"To undogmatize ourselves is not enough; we must resist the dogmatisms of the crowd."

RULES FOR EATING

Edward B. Warman

Herewith I give a few general suggestions for those who desire health:

No one can have health who eats too much. No one can have health who eats too often. No one can have health who eats too many kinds of food at the same meal. No one can have health who eats when tired, hurried, worried, anxious, or excited. No one can have health who rises late, gulps down a hearty breakfast, and then sprints for the car.

When you have eaten do not wonder if it will agree with you. When you begin to wonder trouble begins. Say good-bye to it, not expecting to hear from it again. If you fear it, do not eat it; if you eat it, do not fear it. Be cheerful at your meals. A sour countenance will give you acidosis. Praise your wife's cooking—if you can, conscientiously.

The majority of people do not know how to live until they are ready to die, and then they are not ready to die because they have not rightly lived.

BUTTERFLY ODORS

Butterflies and moths not only look like blossoms, but often smell like them as well, we are told by Marjorie MacDill, Science Service staff writer, in an illustrated feature article prepared for newspapers. We all know, she says, how in the bird world the gentlemen and not the ladies have all the gay costumes. Male butterflies go a step further, and not only wear the brightest colors, but use scent! She goes on:

"Dr. Austin Clark of the Smithsonian Institution, has pointed out in considerable detail perfumes

exuded by the Beau Brummels of Butterflydom. Patches of scales and hairs on the lower wings, and sometimes on the hindmost legs, secrete various smells, all the way from the flavor of nabisco wafers to jasmine.

"Some exotic species from Ceylon give off scents ranging from chocolate candy to faint jasmine, and vanilla biscuits to meadow-sweets. Another group from South Africa smell like the blossoms of sweet peas and clover, while some of the butterfly exquisites of Jamaica exhale odorous perfumes of cloves, pink and syringa. From Assam we hear of one having a heavy flavor of musk and another of sweetbrier.

"Smell is an extremely important factor among insects, playing in many cases the part that light does with us, since they all have very poorly developed eyes. The big June night moths trace the presence of the female for miles, bees can recognize members of their own hive, and queen ants are able to distinguish their own offspring, just by smelling.

"Among the fragrant butterflies in our own country, a sub-tropical variety in Florida gives off the smell of chrysanthemums. The beautifully mottled brown fritillaries have an aromatic smell, in some species resembling sandalwood. The common black-and-orange milkweed butterfly has hairs on the last segment of his body which can be extended to radiate in all directions when he wishes to perform like an atomizer. The bouquet, so to speak, of this monarch butterfly, has been described as resembling the faint smell of red clover blossoms: A large yellow butterfly of the South uses different scents in different regions: in the Southern States, where it is very common, it smells like a violet, but when collected in Brazil, has a mild flavor of musk. The beautiful *Hypolimnas missipus*, introduced in Florida from Africa, has a faint aroma like coffee. Another of the scented butterflies is the common little sulfur-colored *Colias*, which smells like sweet grass or new-mown hay. It is hard to imagine it, but one of the relatives of the cabbage butterflies, so well known to every one, has a perfume like lemon verbenia. Whether there is any connection between these insect gay Lotharios and the nectar of the flowers on which they feed apparently has not been established.

"Experiments on the social insects show what an important part smell plays in their complex organization. The members of a particular hive of bees have their own hive odor by which they all know each other at home or abroad. This peculiar hive odor also acts as a password for the worker bees when they approach the guards stationed at the entrance of the hive on their return from the field.

"The popular belief that insects smell with their antennae or 'feelers' has been completely disproved. The insect means of smelling is simply a tiny pore in its 'skin' through which a nerve passes. These pores are all over the body, but chiefly on the legs

and mouth parts. With so many hundreds of delicate sense organs, no wonder these small creatures can put us to shame."—*Literary Digest*.

PROPER FOOD

The following is stated by Sir W. Arbuthnot Lane in an article to the London *Weekly Dispatch*. He is an eminent authority on diet:

"Two things are essential to the health and well-being of every nation, and especially of our own, and those are good and cheap food.

"The two go together. A people will not be healthy if their cheapest and most abundant foods are of the wrong kind. On the other hand, it is little use attempting to induce them to adopt a more health-giving diet if the kind of food recommended is beyond the means of the majority.

"The people ought to eat far more abundantly of dairy produce, whole meal bread, fruits and vegetables.

At the same time far too many of us eat the wrong kinds of food, not from necessity but from choice.

"It is very difficult to induce the less educated and experienced members of the community to realize that the ridiculously large, bulky meals that they now consume are not only excessive in amount, tending to stagnate and decompose in the intestines, and to produce poisons that destroy the vitality of the tissues and the health and vigor of the whole body, but they are also very costly, in that much of the meal is unnecessarily and actually deleterious.

"Many imagine that it is not possible to do hard laborious work, or to engage in sports demanding endurance, strength, and pluck, unless a considerable quantity of animal food is eaten.

"It cannot be too strongly emphasized that those peoples that are the finest animals in the world, able to work and perform athletic feats of endurance beyond those of any white man, live and thrive on maize, milk, cooked grasses and herbs, peanuts and millet. And by submitting the people of Denmark to a similar diet, the mortality in that country was reduced in one year to the lowest record known, while the resisting power to such diseases as influenza was increased to an almost incredible degree.

"Once the public realizes that it is possible to be healthier, to be able to work continuously, free from the disabilities and diseases that deprive the country and the worker of so many days' work and pay, to have children of a finer physique, free from the innumerable minor complaints that make their earlier years a constant anxiety to their parents, by eating such foods and pursuing such habits as are essential to perfect health, an immense improvement will be effected and a population that is now degenerate, and is still degenerating rapidly, will be replaced by one steadily increasing in vigor, mentality, usefulness, and happiness."

ANTI-EVOLUTION

We are rejoiced to read in the *Christian Advocate* that anti-evolution bills have been defeated in six States—Oklahoma, West Virginia, Arkansas, Missouri, New Hampshire, and Minnesota, and there seems a steady waning in the battle. The fight was not close in any of the States the teaching of evolution was demanded by a large majority. The only States that upheld the anti-evolution bill are Tennessee and Mississippi; and even they are considered as allowing it "to become a dead letter and are expected to repeal it within a year or two. The passing of this agitation, approaching sometimes to hysteria, is a happy event for the Christian Church."

When the anti-evolution bill was pending in the Minnesota Legislature, Dr. Lucius Grigbec, of Minneapolis, delivered a telling address against it, the keynote of which is as follows:

"Evolution is not anti-Christian or anti-Biblical. It is not necessarily atheistic or irreligious. It is an interpretative principle of life which has been substantiated by so many facts that it commends itself to many of the greatest minds. To forbid by law the teaching of such a principle would be contrary to every tradition of American freedom and fair-mindedness. It can, of course, be misinterpreted, misread and misused like every other body of truth, but the remedy for such a situation is not prohibitive legislation. It lies rather in filling the atmosphere of our great educational institutions with a religious attitude toward life and introducing into all processes of education those character controls which will correct the errors of immature minds and kindle reverent devotion and childlike surrender to righteousness and truth."

AFRICAN LIONS AND MODERN DANIELS

Lions are more partial to donkeys than to missionaries, fortunately for the good men who must travel the African veldt. But there are other trials which the missionaries must face and overcome, and there is the ever-present danger to white men of reverting to type. Some men like the sauce of danger as a permanent part of their diet. One of them, Bishop Wellesley Fogarty of Damarland, Africa, is home in England for the second time in thirty-three years, seeking an endowment to provide an income of £600 a year for his diocese, which covers an area of 322,000 square miles, six times the size of England. A representative of the *London Observer* sought him out, and what the newspaper man gleaned from the Bishop may well make good reading for those who sit in their easy chairs and snicker at the mention of missionaries. The whole of his territory, says the Bishop, as the interviewer quotes him, was formerly known as German South-West Africa:

"In all this vast tract there are only three churches, though we are hoping to build another three this year. The great difficulty is the frightfully lonely life led by the people out there. In

all this great tract there are only some 25,000 whites—in fact, we never see some of our people. Fortunately, the railway line runs through the diocese, and generally, we have to keep to this means of communication, for the difficulties of traveling off the beaten track are enormous.

"To give you an example; the mission of St. Mary Ovamboland is 250 miles from the railway! The difficulties of transport to and from this mission station are simply appalling. We have to traverse a sandy, waterless, bushy country, almost indeed a desert. Our chief means of getting about has been donkey transport, but this is very slow, and invariably when we have no white man with the team, we lose a number of animals through wild beasts. I, myself, of course, have to travel this way, and the last five donkeys were eaten by lions."

Asked by the interviewer whether he underwent any personal risks, the Bishop laughed, and said:

"Oh, no, I don't think so. In fact, these are very well-fed lions. You see, they have an excellent living in the game preserves abounding with buck and all sorts of edibles, and for them all sorts of delicacies. They are, in fact, as fat as butter, but for some reason which I cannot explain, but which I state as an unalterable fact, lions are particularly fond of donkeys. We chain them to the wagon and sleep less than fifty yards away, only to find in the morning that several of the team are missing.

"But we never for a moment imagine ourselves in any danger, for I don't think lions will touch men. I never carry firearms, though one of the party generally has a rifle. On the veldt we just light a fire and sleep as near to it as we can. On the occasion I mention, when we lost five donkeys, the whole of the remaining team stampeded, and we had to call in the services of the native police, who rounded up the remaining donkeys, on camels. They were able to bring us back eighteen by the next morning.

"We have now a motor-lorry that carries a load of 1,000 pounds and costs us £22 in running expenses for a single trip. Even with this we have to sleep out two days on the veldt. I generally sleep underneath the vehicle. We are looking forward to procuring a tractor, however, and think this will be a great improvement.

"The intense solitude under which so many of our people out there have to live presents a most urgent problem. Even with wireless there is the difficulty of getting their batteries recharged. It affords an interesting case for the psychologists. A few of them, unfortunately, take to drink, and others of them become 'white Kaffirs'—that is to say they degenerate into men devoid of any semblance of civilization, nauseating and vermin-stricken, with no capacity to help themselves in any way whatsoever."

Literary Digest

THE DOGMA OF FUNDAMENTALISM

From time to time we are asked, After all what *do* the Fundamentalists believe? We are able to answer by printing nine concise points as stated by Dr. B. Riley, President of the World's Christian Association of Fundamentalists, in *Current History*. Upon reading them one feels as though his followers are being coerced into religious mental prisons. We are thankful that persons dogmatized by such religiosity are steadily becoming the minority in the different States of America:

"1. We believe in the Scriptures of the Old and New Testaments as verbally inspired by God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

"2. We believe in one God, eternally existing in three persons, Father, Son and Holy Spirit.

"3. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

"4. We believe that man was created in the image of God, that he sinned, and thereby incurred not only physical death, but also that spiritual death

which is separation from God; and that all human beings are born with a sinful nature, and in the case of those who reach moral responsibility, become sinners in thought, word, and deed.

"5. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

"6. We believe in the resurrection of the crucified body of our Lord, in His ascension into Heaven, and in His present life there for us, as High Priest and Advocate.

"7. We believe in that 'blessed hope,' the personal, premillennial and imminent return of our Lord and Saviour, Jesus Christ.

"8. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

"9. We believe in the bodily resurrection of the just and the unjust, and everlasting felicity of the saved and the everlasting conscious suffering of the lost."



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